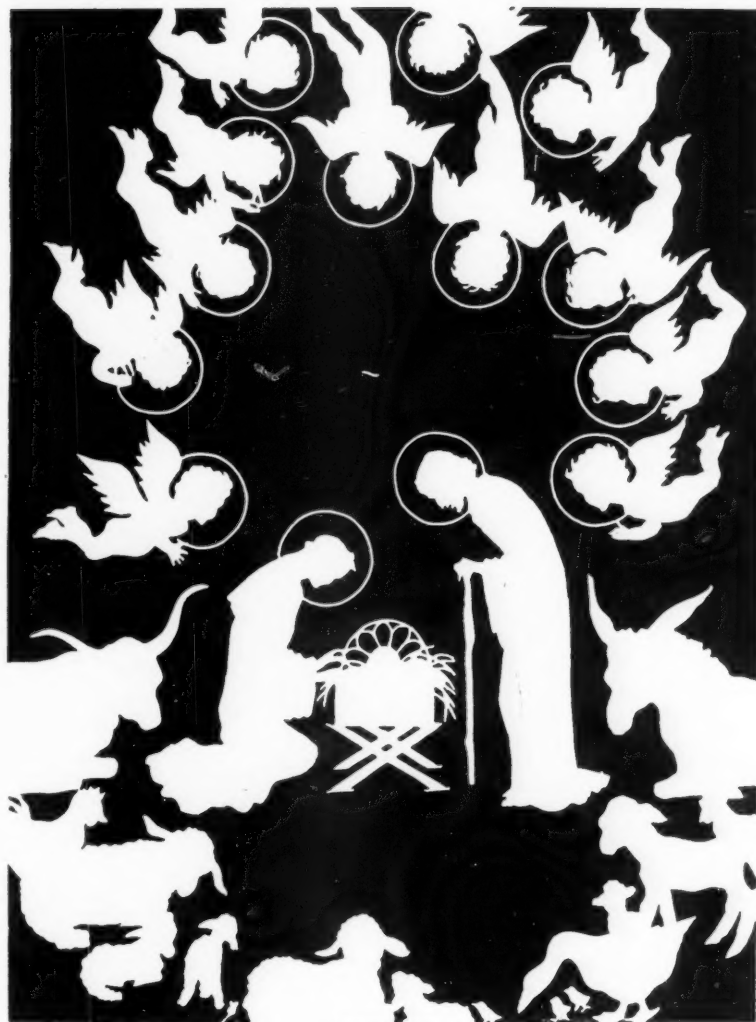


*Twentieth Year of Publication*

# CHURCH MANAGEMENT



ADORATION

DECEMBER  
1943

VOLUME XX  
NUMBER THREE

Pvt. Arthur Schroeder, Jr.  
 Co. C. 2nd Division  
 Fort Belvoir

Dear Dr. Klontz:

Yesterday morning I received the book "Strength for Service to God and Country" that Boulevard Temple Church sent me and I'd like to thank you from the bottom of my heart. This book shall be close to me and I think it shall hold a permanent place in my heart for the rest of my life and I'll tell you why.

Two and one half weeks ago I was rushed to the station hospital with a bad case of pneumonia and I spent 26 hours in the state of unconsciousness. When I finally came around I noticed a fellow in the bed next to me in extreme pain and in a few days we became very close friends. His name was William Scott and he came from Texas. He lived alone with his mother on a small ranch. He received but one letter a week and I knew how hurt he was when I received more.

In due time I improved but William went down in health and soon his heart was affected. The day I received your book William was extremely low. As I lay reading the book he held out his hand and asked me to read it to him, which I did. I then gave him the book and in his weak hands he held the book reading it with whole-hearted interest never dreaming it was the last afternoon he'd spend on this earth. At six o'clock last night death was one step nearer him and he was put in an oxygen tent which did little good. And I lay there crying watching my new friend fighting for life clinging to your little brown book.

I had never seen a person die before, Doctor Klontz, and when the Doctors said "no hope" my throat seemed to dry right up. At nine o'clock he asked for me and the doctors braced me up by his bed and here is what he told me, "Art, I know my time is limited and I'd like to let you know that there's no worse feeling than that of being forgotten—but you're lucky, your church remembers you and through remembering you they remembered me too, and made what's ahead of me easier—please write and tell my mother I love her and please thank Boulevard Temple Church for the swell prayers in this book."

He never spoke another word but died like a trooper with your little brown book of which he was so proud, fast in his hand. You can easily see why this book means so much to me and I want to thank Boulevard Temple Church from the bottom of my heart for such a swell little book.

I'm much better now and have improved a great deal but I don't ever think I'll ever forget my friend clinging to your little brown book (which he read all day) and died in the same manner thinking he was remembered.

Thanks 'a Million.

Arthur Schroeder Jr.

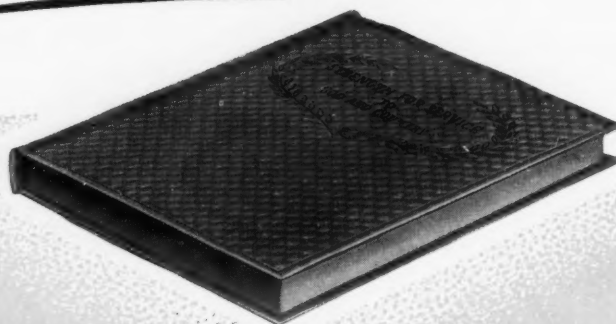
(A soldier's letter received by Dr. Arthur D. Klontz, Pastor of Boulevard Temple Church, Detroit, Michigan.)

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God has no promise for cowards, but for those who trust and dare.

\* \* \*

Often it takes some suffering to bring out the best that is in us.

\* \* \*

When Jesus was asked the ironical question, "Who is my neighbor?" the answer was, "Whoever has need of you."

\* \* \*

The man who repeats gossip is little better than the man who originates it. You can tell the truth and still be one of the worst gossipers in the neighborhood.

\* \* \*

The only safety is the internal refuge. The music Jesus made in his own heart by the choice of the highest was his sure antidote to the siren song of evil.

\* \* \*

It is easier to keep up than to catch up.

\* \* \*

Vices are more visible than virtues.

\* \* \*

Learn the luxury of doing good.

\* \* \*

I have at least sense enough to know that I can never be happy unless I can keep from feeling pity for myself.

\* \* \*

Choice, not chance, determines destiny.

\* \* \*

The arch-enemy of efficiency is fatigue.

\* \* \*

Dollars do better if they are accompanied by sense.

\* \* \*

There is a quiet courage that is unmistakable in one who is certain he is led of God.

\* \* \*

Jealousy, oversensitiveness, worry, self-pity, self-blame, moodiness, envy, anger, hate, suspicion, fear—these and other emotional habits are what bring the greatest unhappiness to most people.

\* \* \*

Prayerless pews make powerless pulpits.

\* \* \*

The one most ready to make excuses never is ready to do anything else.

\* \* \*

The church is the mightiest agency on earth for human help and progress.

\* \* \*

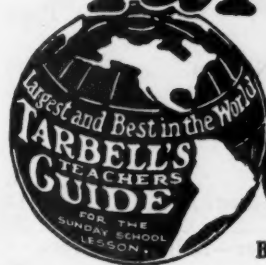
There is no sympathy so deep and strong as that which springs out of a common suffering.

\* \* \*

Unconscious influence is a knife of double edge; it cuts both ways—for evil as well as for good.

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The typographical error is a slippery  
thing and sly;  
You can hunt until you're crazy, but  
it somehow will get by.  
Till the forms are off the presses, it  
is strange how still it keeps;  
It shrinks into a corner and it never  
stirs or peeps,  
(That typographical error, too small  
for human eyes)  
Till the ink is on the paper, then it  
grows to monstrous size.  
The boss, he stares with horror, then  
he grabs his head and groans.  
The copy reader drops his head upon  
his hands and moans.  
The remainder of the issue may be  
clean as clean can be—  
But that typographical error is the  
only thing you see.

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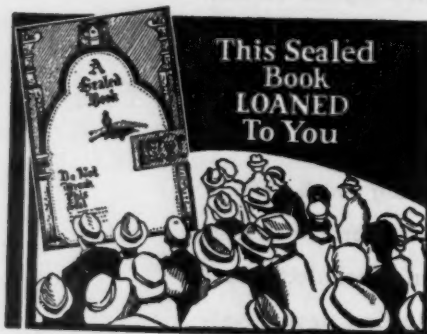
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### Toward Better Speech

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of Slips of Speech or Manner

A theological student calls attention to the double negative, which, he says, "even professors" use. Example: "I could not help but feel. . . ." It should be: "I could but feel," or "I could not help feeling."

Misplaced emphasis in reading passages from the Bible is a common error. Examples: "Take my yoke **UPON** you"; ". . . came eating **AND** drinking"; ". . . but when the Pharisees **HEARD** it . . ."; "**FROM** everlasting **TO** everlasting." A moment's attention will show which are the important words.

Texas: "High schools and others below college grade constantly call their closing exercises 'baccalaureate' services, sermons, etc. The word pertains only to the degree of bachelor." *Comment:* That is correct. Usage, however, is giving the term the wider meaning. Some call it the "senior" or "graduating" sermon.

From a professor's list of the most frequently spoken words, errors in student preaching from among the second fifty:

OUR should be *OWR*; not ahr or ow-uh.

WHEN is *HWEN*, not wen or whin.

BECAUSE is *be-CAWSE*, not be-koz with a short "o." The sound is that of the intermediate "o" as in cord, adorn, law, caught.

WHAT is *WOT*, not whut.

Texas: Bestial? *Answer:* It is *BES-chal*, never *BEASTi--al*.

Again from "The Minister as Prophet" by Charles E. Jefferson: "Whenever in doubt consult (the dictionary). Go to it even though you are well-nigh certain that you already know. Let every unfamiliar word lead you to it, and get out of bed if need be to settle a dictionary problem which has arisen in your mind. There are young people in every congregation to whom a mispronunciation is an unpardonable offense. Verbal blunders prove to them that the preacher is at least on one point ignorant, and being ignorant on one point he may be ignorant on all. It is possible to weaken one's influence forever by slips which might easily have been avoided."

Contributions for possible use in this column should be sent to *Church Management* or to

Aubrey N. Brown,  
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Richmond, Virginia.

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XX  
NUMBER 3  
DECEMBER, 1943

## Not By Observation

*The kingdom of God cometh not with observation: neither shall they say, Lo here or, lo there! for behold the kingdom of God is within you.—Luke 17:20, 21.*

THIS journal deals largely with the mechanics of church administration. Fortunately or unfortunately, as the case may be, the contribution of the editor to the church life of America lies in the field of organization and mechanics. He is called to speak many times on some phase of church administration to one time when he is invited to give a devotional talk of Biblical interpretation. For that reason the conclusion of its editorial may appear unusual.

Frankly, he has reached a place in his thinking where he does not expect the kingdom of God to be brought into the world by organization. Since the years of ordination he has seen many attempts. He witnessed at first hand the Sunday revival period and worked in the meetings of Mr. Sunday and some of the lesser satellites of the period. He saw the rise of the many denominational movements following the first world war and helped in the organization of the Interchurch World Movement which sought to gather the individual ones together. Perhaps he has seen too much of the mechanics; or it may be that he has been present too often at the division of the spoils. Today he does not expect that the kingdom will be brought by organization.

We do not say that organization is unworthy or unnecessary. We do insist that the dangers in it are so great that it is difficult for the spirit of God to dwell therein. As devout a man as Dwight L. Moody confessed that the ambitions of those who surrounded him endangered the value of his meetings. It cannot be less true of our modern organized missions and campaigns.

Jesus seemed to think of the kingdom not as the achievement of men but as a gift from God.

He prayed "thy kingdom come," not for strength to accomplish it.

He insisted that the kingdom cometh, not that you have to go out and snag it.

He amplified that by saying that it cometh not with observation and he warned his disciples not to go after those who shouted "Lo, here or lo there."

This is a pretty good message for today. Advance notices of coming attempts to bring the kingdom cover the editor's desk. Good publicity men are shouting, "Lo, here and lo, there." We may serve on a few committees and occasionally leave a good book to listen to one of the "Lo here" speakers.

But we do not expect that they will usher in the kingdom of God.

## Church Attendance Lags

IN the July, 1943 issue of *Church Management*, an editorial prophesied that church attendance would be "adversely affected" as we entered the winter of 1943-44. Present indications are that the prophecy is correct. Theaters and motion picture shows are crowded to the doors. The great football games of the fall have drawn stupendous crowds. Races are well attended. But church attendance has shown little increase over the fall of 1942.

The same editorial insisted that even if attendance should slip that the churches could sustain or increase their incomes with intelligent collection methods. The time has come to amplify the suggestion. Just how may churches increase their collections even though attendance is not increasing?

As every reader knows there is a very close relationship between church attendance and income. When attendance is up, offerings are up. Right now many people are kept from church because of the pressure of work. Wives have joined their husbands in the daily tasks. When Sunday comes they may work or, per-

(Turn to page 58)



# All Kinds of People Write Hymns

*This article tells of some of the eccentric hymn writers.*

*by Ivan H. Hagedorn\**

JAMES MONTGOMERY, the noted hymnist, once said, "All kinds of people write hymns except poets." This is, of course, only partly true since the hymnal has been enriched in no small measure by the contributions of both men and women who are accounted among the greatest of the world's poets—Joseph Addison, William Blake, William Cullen Bryant, John Dryden, William Cowper, Oliver Wendell Holmes, Rudyard Kipling, Henry W. Longfellow, James Russell Lowell, John Milton, Alfred Tennyson, John Greenleaf Whittier, Christine Rossetti, and Edwin Markham. Indeed, there is a definite trend in the more recent compilations of hymns to more largely include the lyrics of the truly great poets.

However, Montgomery's statement stands undisputed for any student of hymns knows that the songs of the church have come from strange and diverse sources. Liberal preachers like to jibe at the hymns, "How sweet the name of Jesus sounds," and "Glorious things of Thee are spoken," as having been written by a slave trader, John Newton. Concerning this contention, however, the statement of the Rev. W. E. S. Holland, the present rector of the church formerly served by the slave trader is both interesting and illuminating. After recalling that John Newton was the dominating influence in the life of William Wilberforce, the English apostle of emancipation, the Rev. Holland says, "It is hardly too much to say that in the little church it is now my privilege to serve the slave trade was abolished." But a tablet on the walls of the church reads: "John Newton . . . infidel, libertine, and participant in the African slave trade . . . was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy." Eccentrics contributed to our hymnal. It should be observed, however, that the more modest definition of the word should be kept in mind. The dictionary gives us the meaning of the word, as we shall use it,—*"departing from the usual custom, or practice; peculiar; erratic."*

## I

Antoinette Bourignon (1616-1680),

\*Minister, Bethel Evangelical Lutheran Church, Philadelphia, Pennsylvania.

the writer of the hymn, "Come, Saviour Jesus, from above," from her very earliest years was regarded as peculiar. At the age of five years, she naively asked her parents for permission to go and live in a land where Christians dwelt. In her young girlhood she had a vision which forbade her to be wed save to her spiritual Lord. Forbidden by her father to enter a nunnery, she converted her bedroom into a cloister, and there she remained for long hours in ardent contemplation of the crucifix. On the eve of the wedding arranged for her by her parents, she fled from her home. At the garden gate, her eye fell upon a silver piece. After picking it up, she hastily threw it away again, saying: "No, I will put my trust in God alone."

## II

Johann Scheffler (1624-1677) better known as "Angelus Silesius," was the author of about twenty-five hymns, of which, however, only a few remain in use,—

"I thank Thee, uncreated Son,"

"Thee will I love, my Strength, my Tower

"Earth has nothing sweet or fair."

To say the least, this writer was a strange combination: a vehement controversialist and a mystic; capable of writing the bitterest of polemics, yet giving us some of our most deeply spiritual hymns; brought up in the Lutheran faith, and yet becoming a Jesuit; a graduate in medicine from the University of Padua, and yet finding his deepest satisfactions in theology. Surely he may rightly be accounted an eccentric.

## III

Simon Browne (1680-1732) has contributed some choice hymns—

"Come gracious Spirit, heavenly dove,"

"And now, my soul, another year,"

"O Lord, revive Thy work."

And yet he was probably insane. He imagined that God gradually was annihilating in him the thinking substance, and divesting him of consciousness. He would experience the deepest pain if anyone contradicted him in regard to his condition. And yet despite this delusion he reasoned, he thought, he argued. Indeed among his many labors may be mentioned the making of a dictionary, the writing of a commentary on the First Epistle to the

Corinthians, and wrote about 250 hymns. Augustus Toplady once said, "Instead of having no mind, he wrote and reasoned and prayed as if he had two." And another, after reading his work, "A Defense of Christianity," was prompted to say, "If Simon Browne is crazy, at least he is the equal of any two infidels."

## IV

John Byron (1692-1763) wrote the Christmas hymn, "Christians, awake, salute the happy morn."

He was queer but loveable. Educated to practice medicine, he chose to support himself by teaching a system of shorthand he himself had invented. Even in appearance he occasioned mirth: extremely tall, he would always be seen carrying a stick with a crooked top, wearing a curious low-palmed, slouch hat, from under which he would gaze with that very inquisitive expression, as though he were in the habit of prying into everything. Yet he had the reputation of helping wherever he could.

In addition he was a mystic, with strong Jacobite leanings. Strange that one so occupied with the visionary should be so prone to dabble in politics. Yet to this eccentric the church owes an immeasurable debt: he taught his system of shorthand to Charles Wesley, thereby enabling him to quickly jot down the hymns as they were suggested to his fertile brain.

## V

Gerhardt Tersteegen (1697-1769) one of the greatest of the German hymnists was thought queer by his neighbors, and regarded with shame by his own kindred. Quite early in life he had a spasm, at the end of which he was so frightened and subdued that he solemnly dedicated himself to God's service. At the age of twenty-seven he had a still deeper religious experience, after which he made a new covenant with God, which covenant he carefully wrote out in blood drawn from his own veins.

Gerhardt was a member of no church, lived withdrawn from the world, never married, all of which brought down upon him the suspicions of his fellows. Yet he was the author of more than one hundred hymns, many of which possess excellent merit—"Spirit of Grace, Thou Light of Life," "God calling yet! Shall I not hear,"

"Thou hidden love of God, whose height."

## VI

William Cowper (1731-1800) must be called an eccentric with profoundest sympathy. From his childhood he was subject to periods of melancholy. With the passing of the years these occasions became more frequent and severe. In time they assumed the form of religious mania. He fancied that he had committed the unpardonable sin, and again and again attempted suicide. His close friend and co-laborer, John Newton, attributed these attempts as due to his perfect submission. Cowper would go one better than Abraham; he would sacrifice not his son, but himself.

But strange as it may seem, none of Cowper's poems show any signs of melancholia, but are full of healthy piety. They express peace and gratitude, trust and submission. A plaintive and refined tenderness runs through them all. Among those we love to recall are—

"A glory gilds the sacred page,"  
 "God moves in a mysterious way,"  
 "Hark, my soul, it is the Lord,"  
 "O for a closer walk with God,"  
 "There is a fountain filled with blood."

## VII

John Leland (1754-1851) was a man of "endless eccentricities." He has upon occasion been called "the Lorenzo Dow" of the Baptist denomination. Of tall and commanding presence it is said that his eyes were "electrical." His mighty preaching power was scarcely greater than his influence in politics.

One hymn of unpretending beauty, which one once prayed might live "forever and ever" is still found in numerous hymnals. "The day is past and gone."

## VIII

William Hiley Bathurst (1796-1877) wrote the hymn, "O for a faith that will not shrink," and yet was so shy and reserved that he became utterly silent if he were asked the most trivial question. But he endeared himself to his parishioners by his "eminent piety, great simplicity, tender love, and abundant generosity."

In 1852 he resigned his charge because of conscientious scruples about the baptismal and burial services as contained in the Anglican Prayer Book. More than two hundred hymns and over one hundred versions of the Psalms were given to the world by this son of the church.

## IX

Sir Edward Denny (1796-1889?) owned a large estate in Ireland with a rental income of 13,000 pounds a year, yet he lived in a very small cottage in order that he might the more devote

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 THE WORLD OVER  
**EQUALS**  
 THAT OF ALL OTHER  
**PROTESTANTS.**  
 IT IS ALSO THE MOST  
**POLYGLOT CHURCH**  
 OF ALL  
**PROTESTANTS.**





himself to study and to the poor. He was an honored member of the "Plymouth Brethren" and spent much of his time in London. His numerous hymns are so colored by his premilenial views that they have had comparatively little use. However, some few of them have enriched the treasury of the church's song. Among them are "What grace, O Lord, and beauty shone," and "A pilgrim through this lonely world."

## X

William Augustus Muhlenberg (1796-1877) was one of the saintliest men of his generation. Though born in Philadelphia, by far the larger part of his life was lived in New York. During his residence there it was said of him, "A million inhabitants and only one Dr. Muhlenberg." He was an Episcopalian by choice but it was his wont to hob-nob principally with the brethren of the Evangelical Alliance. Indeed, he was most tolerant always. A

friend met him one time going to visit a sick Presbyterian minister, on a horse he had borrowed from a Roman Catholic priest.

Of his impulsiveness and eccentricities one has written with charity: "His impulses were inspired intuitions and his eccentricities but the rapid and flashing movements of a mind and heart all aglow with noble thoughts and aspirations." When this pious prelate came to die, the chaplain of the hospital prayed for his recovery. Muhlenberg with that frank bluntness so characteristic of him said: "You are asking God to restore me, and I am asking God to take me home. There must be no contradictions in our prayers, for it is evident that God cannot answer them both."

The church is indebted to him for several beautiful hymns:

"I would not live alway, I ask not to stay,"



"Saviour, who Thy flock art feeding,"  
"Shout the glad tidings, exultingly  
sing."

## XI

John Mason Neale (1818-1866) was a conglomerate of a man—scholar, hero, saint, child. No fewer than twenty languages were his ready servants. Yet culpably careless was this brilliant man, especially with regard to money matters. While his official income was less than thirty pounds a year, yet he would drop a check out of his pocket and never miss it; leave a five-pound note exposed upon his desk or thrust into a chimney crevice.

A brilliant conversationalist, yet he lacked ease in society. Invited to meet the Bishop of Oxford at dinner one time, he was nowhere about at the arranged hour. Upon search, it was found that he had gone to bed.

Yet his contribution to the literature of the church was great. Along with Edward Caswall (1814-1878) he is to be remembered with profoundest gratitude for the knowledge we have of ancient and medieval hymnody. His translations of such hymns are particularly beautiful:

"O come, O come Immanuel,"  
"All glory, laud, and honor,"  
"Come ye faithful, raise the strain,"  
"Christian, dost thou see them,"  
"Christ is made the sure Foundation."

## XII

Joseph Scriven (1820-1886) wrote the words of that favorite so many love, "What a Friend we have in Jesus." Upon the death by drowning of the girl he was to marry, he went to Canada to live. He became subject to long spells of despondency. In October, 1886, he was found drowned in a water run, near Rice Lake. Whether accidental or not, cannot positively be determined.

But however eccentric he may have been he was a friend of the poor and the needy. As he shyly made his way along the streets of the town in which he lived he would be pointed out as the man who sawed wood for poor widows and such as were unable to pay. He was known in the community as one who would give his coat away to save one from the cold.

## XIII

Thomas Hornblower Gill (1819-1906) was peculiar in this respect, that as far as can be determined he had no church connection. He came of staunch Unitarian stock, and though his scholastic record was most excellent, he was denied admission to Oxford because of his refusal to subscribe to the articles of the Church of England, which was then a requirement. Later in life the breath of warm evangelical feeling passed over him, doubtless

## Is This the Solution?

*by Elizabeth Williams Sudlow*

*An experienced church school worker is perplexed by action taken to meet the war emergency. She asks the question. You may be inclined to answer it.*

"DID we do wrong?" That is what we of the executive committee are asking ourselves. Here is the story: Our school has a membership of about 400, with an average attendance of 340. We are part of a small community and draw our members from as far distant points as ten miles. Because we are a downtown church, few of our members live within walking distance. We have always been proud of our graded organization; except for four adult classes, only graded literature has been used. Then came Pearl Harbor and gas rationing. Above the junior grades our teaching staff was disorganized; we did not have a single teacher left in the Intermediate or Senior departments. Within a year there was not a young man in the school. With the men in service, women busy with defense work or leaving town, and the serious tire and gas situation, we lost that portion of our staff. The Young People's Department was almost as badly off.

A survey of available teaching material showed that several fine teachers could be secured from among the groups of older men and women, but we could not get enough to carry on the number of classes we had been offering. Then, too, and this was important, while all our former teachers had been specially trained and were familiar

and enthusiastic over graded lessons, these older persons were not trained and not in complete sympathy with graded work. Our pastor remarked that unless a teacher was absolutely "sold" on the graded lesson and had made a satisfactory study of the aims and purposes of each course, he was of the opinion that such lessons might even do harm when presented by people indifferent to their purpose. That was a blow to those of us who had so long taught the graded course and knew its possibilities, and yet after consideration we were forced to admit the pastor had the right idea.

This was our final solution to the problem: Graded work could be continued from the Nursery through the Junior departments, but from the juniors on through the adult groups the International Uniform lesson was to be used. The intermediates ceased to function as a separate department and met with the adult division, as did the seniors and young people. This made it possible to build an interesting worship service around each lesson. Next, we had to break up classes and form several large groups instead of the many smaller ones. We felt one well qualified teacher was in position to handle a large group, and we did have available some fine teaching material.

Another thing we planned was for the four adult classes to study the lessons a week ahead of schedule, and so each class was prepared to contribute a substitute teacher should need arise, and such teachers would have had at least some preparation.

We started the plan the last quarter of the year when a new theme was introduced in the lesson program.

Did we take a backward step in making this change? Did we conform to present day conditions in the best possible manner, considering all factors entering into the situation?

Did we do wrong?

## SLAVES

They are slaves who fear to speak,  
For the fallen and the weak;  
They are slaves who will not choose,  
Hatred, scoffing and abuse,  
Rather than in silence shrink,  
From the truth they needs must  
think;  
They are slaves who dare not be,  
In the right with two or three.  
James Russell Lowell.

stirred by his study of the hymns of Isaac Watts of whom he was a most ardent admirer. He discovered that while the Unitarians appropriated the hymns of "The Father of English Hymnody" they naturally changed his theology and interpretation. This occasioned Hornblower's departure from that communion, and as far as can be strictly determined he never made any other connection. However, he was strongly influenced by the evangelical position.

Over two hundred hymns have been written by this English layman, and all are marked by an originality, earnestness, and the breadth and depth of pure religion. Among the hymns which today have wide acceptance are—

"Lord, in the fullness of Thy might,"  
"The glory of the Spring, how  
sweet!"  
"We come unto our Father's God."



# Des Moines Churches Use Billboards

by L. K. Bishop\*

OUTDOOR advertising is not new. Moses knew its value when he had the children of Israel sprinkle blood on the door posts. Rahab understood its worth when she bargained with the spies to hang the scarlet cord out the window. Every towering steeple is an outdoor advertisement. Every cross that tops a shrine or cathedral is a messenger of the Christian faith. Every Gothic structure that casts its shadow over busy city streets is a sign of mighty messages.

The church through the centuries has placed its message and its symbol where all could see. How wise has been the sense of our forefathers for the dramatic and public exhibition. Though the church has been engaged in these many forms of publicity and advertising for centuries, she has been slow to turn to the fields of commercial advertising, outdoor poster-boards, newspaper advertisements, and other legitimate fields of publicity.

During the past two years the Christian churches of Des Moines, Iowa, have experimented in the field of outdoor advertising. Our experiment has been rewarded with goodwill, a heightened religious consciousness in the community, and a sense of pride on the part of the churches that participated in the campaign. We chose the Lenten seasons of 1942 and 1943 for our campaign.

We selected newspaper and poster board advertisements as our medium of telling the community the message of religion. Though it was the Christian churches that sponsored the campaign,

we agreed that we would not emphasize any local church or any denominational group. Rather we would strive to fasten on the conscience of the community the real value of religious faith.

Contacting the company that controls the poster boards of our town we discovered that it felt the religious message was an important one, and that it was willing to give generously of space and talent for posting the advertisements. In fact it placed the religious message on an equal plane with the civic appeals and defense posters that it had been donating to the community for many years. The man in charge of the company was a Christian layman, and he frankly admitted that he wondered why religious forces did not avail themselves of the opportunities that were present in outdoor advertising.

Our advertising committee selected the slogans and the messages that were to go on the boards. We left it to the company that owned the boards to select the spaces and locations and to arrange the lay-outs. It was our hope to make religion a timely, forceful, attractive message, one that was as interesting and dynamic as the messages of the bond drive, the Red Cross, Community Chest, and the Y. M. C. A. The messages were placed in every section of town to remain for two months.

Such messages as these were seen by every tourist, every street car and bus rider, every automobile driver that traversed the streets of our city:

"When in Doubt Turn to the Church."

"Tomorrow's Men Are Trained in Today's Church."

"The Church Offers Help for Trou-

bled Times."

"Solitude, Peace, Quiet—You Will Find in the Sanctuary."

"America Has Freedom of Worship. Use It."

"Prayer, Worship, Meditation—The Church's Gift to Men."

"There Is a Church in Your Community."

"Worthy Religion Is an Anchor in Time of Storm."

"The Church Is a Fortress in Times of Danger."

"In Peace or War Religion Has an Answer."

"Religion Gives Strength in Times of Stress."

"The Church Sets the Course for Tomorrow's World."

"In Confused Times—Religion."

"In Face of War, Revolution, Famine the Church Still Stands."

Because of the value these messages had for our community the business firm that handled our advertising was willing to give us the space on the poster boards, and we paid for the actual labor in printing and posting the messages.

On the church page of the evening daily paper we used the same slogans illustrated with cuts and carried a short editorial comment enlarging on the idea the slogans implanted. Thus there was coordination between the weekly newspaper advertisements and the outdoor advertising boards that remained in our community for two months.

There is a likelihood that it can be conducted on a much larger scale with all churches of the community cooperating in the coming years.

\*Minister, Central Church of Christ, Des Moines, Iowa.



Highway Signs Used by the Christian Churches of Des Moines

# Salvaging Young People

by James F. Riggs\*

**T**WO words which are most frequently in people's thinking today are "now" and "after." They reflect the current trends. What is going on now, and what will take place after the war are major issues before the minds of thinking people all over the world. In papers, magazines, books, speeches these words are constantly used.

They are equally valid emphases for the church. What organized Christianity is now, has a great bearing on what it will be after the conflict is over. The changes which are going on now are opportunities in the making if those who plan, and those who carry out the plans, know how to utilize them. In business, government, education, great changes are being considered and promoted. The church cannot do less and expect to prosper. It is impossible to go through a period like the present crisis without many modifications.

As industry, government and education ask the cooperation of people in these adjustments, the church will be entirely within its rights and in line with the trend of life today, if it also suggests and asks for cooperation in those moral and spiritual activities which make for nobler living.

Every church should plan ahead and acquaint the congregation with what is proposed—instead of springing changes on unprepared people. Knowledge of and participation in such adjustments makes for unity of thought and action. Sharing is what counts.

## Good Examples

The public schools in some areas are setting fine examples of what can be done to develop youth in these tragic days of war, by preparing leaders for the world that is to be.

What are called High School Councils have been appointed, representing all the various community interests involved. On these are a few leading citizens, plus a larger group of the most alert and alive youth.

These groups make a careful study of all the requests and suggestions received or made for public welfare. You can offer significant service to social education and community betterment by practical efforts to meet such pressing needs. We shall never have a decent social order until youth studies the community, and does positive work

to remedy or improve conditions. No one group or class is sufficient for these issues. It takes a cross-section of both old and young to bring about a better situation.

## Practical Projects

The youth in a southern area, with a few adults on a committee to advise them, put into operation a plan which helped to save that section from a serious financial handicap. With the aid of a consolidated school, this group worked out a cure for the sweet potato blight. Upon this crop maturing the welfare of the community depended.

In other areas, young people have helped to prevent the spoilage of crops when labor was short, and ruin threatened the farmers unless the crops were cultivated or harvested. The essence of democracy is to accept responsibility. Thus youth trained to meet actual situations is developing ability to respond to a need.

If activity of this kind is carried on wisely, all concerned will benefit. The community is knit together and a fine public spirit generated. The same is true of the church. It can plan and carry out to completion projects which mean new life, fresh interest in the local group, and real enthusiasm for the world-wide aspects of Christianity.

Alert-spirited churches are now at work on training projects for leaders. In some cases, those in training are sent to special conferences until their courses are completed. Of course they are pledged to serve on their return; as for example, in the Sunday school as teachers, or assistants; or as directors of dramatics, when they have been specifically educated in this line; or as participants in some other form of the church program. Such courses when taken seriously and carried through with the same zeal that a school or college course requires, are exceedingly beneficial.

## Financing

The church budget is drawn on for financing such projects. If money is not readily available, special funds will have to be raised to underwrite such a program. A church which began with a \$45 expenditure now uses annually \$300 in this type of human investment. It is one of the best ways of spending money to insure the church of tomorrow.

## Learning Inter-dependence

There is real need, (1) to get young

people to work constructively and happily on the problems which are all about them. (2) There is also need to educate them to see and assume a new responsibility for the world in which they live. This includes their relation to law, order, decent living and those moral and spiritual conditions which they find about them. Youth learns to understand inter-dependence, i.e., that all must do something to share in a better world. If we are to have a world worth living in, it is a joint production. We cannot hope for a better world order by just stopping war's tragic conflicts; nor even by adding new features to life. The problem is spiritual. A new inner urge born of God is essential: to get people to know that they—young or old—are members one of another; and that all rise or fall together.

The church can plan and enlist youth to work with educational advisers, to make this result possible. When this is clear to old and young, they will want to participate in such a faith. It is natural to confess faith in a Christ who gave his life that men might have life abundantly. In addition, they will want to unite with a church which shares his passion for such living.

## WORK AND WORSHIP

The life of Jesus is the most balanced life we know. He was as active and energetic as the most tireless Occidental. It almost wearies you to read of his activities among the multitudes who thronged him. No words better describe this side of his life than "He went about doing good." He did. But that would leave a very incomplete picture if we stopped there. The other half is the Christ at prayer—in a garden, on a mountainside, anywhere. He seemed to feel he could not do his work without "time out" for waiting upon God. Strange, is it not, that we who would not for a moment pretend to be his equal, imagine that we can get on without the recharging of power he needed?

It is what Professor Hocking calls "The Principle of Alternation." He urges the swinging of life's pendulum between the two—work and worship, and illustrates with the Eastern proverb: "The archer hitteth the target, partly by pulling, partly by letting go; the boatman reacheth the landing, partly by pulling, partly by letting go"; Frank B. Fagerburg in *Is This Religion?*; The Judson Press.

\*Field Representative, General Council, Presbyterian Church in the U. S. A.



# Writing for Publication

by John Field Mulholland

*The author of this paper is pastor of the Presbyterian Church of Round Lake, Minnesota. He has studied the field of writing and has had many articles published. This article is based on his own experiences.*

**P**REACHERS can be writers. Although few ministers possess the ability to produce best selling novels like *The Robe*, there are hundreds of outlets for the minister who writes. Over two hundred religious publications buy most of their material. Another two hundred publish specialized or denominational material with little or no remuneration. As many of these publications are weekly a writer has thousands of opportunities for placing his material in an issue of some publication.

The variety of publications in the accompanying picture have all published or reprinted material written by one pastor who as the pastor of a village church of 150 members has written over fifty items which have appeared in almost a hundred publications.

In writing sermons, each minister can be his own judge but in writing for publication he must please an editor. To write, the writer must put himself in the editor's place. As editors want people to read their publications, they know what their readers like. Editors ask questions such as these about manuscripts submitted to them: "Who is the author?" "Is this timely?" "Has it human interest?" "Does it provide inspiration?" "Is it well written?" "Is the present form suitable?"

Considering these questions is a help to the writer. Author-prominence is important for readers want to know the opinions of a prominent individual. The beginning writer without an established name should not write material which obviously can be written only by someone whose prominence permits him to write on a certain subject.

"Is it timely?" Periodicals seldom publish enduring literature. Editors are not ignorant of the cardinal truths of our religious faith. They are seeking for the meaning of that faith in the present. Writers should not be dogmatic in interpretation of current events but they should have an awareness of the needs of men and women in the present.\* Besides the timeliness in regard to events, write with a seasonal timeliness. The minister may not plan his Christmas services in July or

August, but the editor is planning his Christmas editions then. Material with a seasonal background should be submitted at least five months in advance.

"Does it have human-interest?" Reports of the work of the American Bible Society in providing Testaments for service men were read by few people, but millions read the story of a single Testament which inspired the Rickenbacker castaways. Even if a writer has a good idea, he should seek some way to provide human interest, for people are always interested in other people.

“Does it provide inspiration?” Religious editors have a consecration to their task. They seek writers who will inspire people with a new viewpoint, with a fresh statement of an eternal truth. If an editor receives five articles about the same subject, he will select the one which has a new or unusual viewpoint in preference to the four which say the same thing in the same way.

"Is it well written?" No editor will care to accept material deficient in grammatical and sentence structure, poorly punctuated, and badly organ-

ized. A writer should outline all material before writing. An idea which is important must not be obscured by irrelevant material.

"Is the present form suitable?" Editors receive letters from their readers. Some praise, but more are critical if not abusive. Being human, an editor avoids unnecessary antagonisms. Good writing as well as editorial policy demands writing free from allusions which detract from the main idea and may be a source of controversy.

### Space Limitations

Besides seeking to please his readers, the editor must publish a periodical of definite length. Issue after issue publications appear with the same number of pages, often with the same number of articles and stories. The space requirements of a periodical may make the present form of an article unsuitable. Consider the following summary of instructions from an editor to a writer: "Set your typewriter to type a 63-space line which is the length of a printed line. There are 35 lines to each printed page. Each lesson is to be five pages. The last page if not completely filled must cover at least two-thirds of a page." After a writer has written fifty-two lessons to such specific instructions, he realizes that the editor must please his printer.

Magazines buy material on the basis of words. Seven spaces to the word is



Literary Efforts of the Author Have Appeared in the Publications Shown Above



the usual estimate for adult publications. On that basis, a writer can estimate the number of words to a line and estimate the number of words in a column, or a complete article. All material should be written for a definite length. If an editor is in the market for inspirational selections of 500 words he can not use sermon length selections. A margin of a hundred words either way will not upset the editor. Some editors will suggest re-writing in shorter form but most will reject as unsuitable material which is too long for their publication.

A few suggestions about manuscript preparation and mailing should be followed. In preparing manuscripts, always typewrite double spaced with adequate margins. Place your name and address in the upper left hand corner of the first page with a notation "To be paid for at the usual space rates." Do not write anything about the article on this page, but write a separate letter to the editor if it is necessary. Number all the pages. Clip the sheets together with paper clips. Include return postage, preferable with a self-addressed envelope.

With these suggestions in mind select the type of material you wish to write. Further suggestions as to the type of material and the markets are given.

**Book Reviews.** Select a recently published book. State briefly but fairly the purpose or theme of the book, then give your own criticism. There is little or no remuneration in religious book reviewing except for free copies of the books reviewed but if a book is worth reading, an accurate estimate of the book is a help to the reader's understanding.

**Sermons.** Published sermons are read almost entirely by other preachers so the outline is important. There is no payment for most unsolicited sermons.

**Lesson Material.** Although most Sunday school material is staff written, editors will buy some lesson helps. Some denominational publishers use a try-out method to find acceptable material. Write to the editors for possibilities.

**Stories.** Sunday school publications pay low to fair rates for stories and buy from trained short story writers. No minister should write in this field without studying the structure and plotting of short stories. There is also a market for book length stories particularly for young people to be used as serials or published as books.

**Plays.** Well written one-act plays are in great demand by church groups. The plays must not be simple dramatizations but must have conflict, definite characterization, logical development, good dialogue and definite purpose.

**Poetry.** Editors seldom pay for

verse. Make the verse you submit short, for while editors may see the inspiration, the printer may only look for something to fill space at the end of a story or article.

**Articles.** This is the best market for new writers. Plan on a definite length for a certain type of publication. Write for young people rather than adults. Besides the longer articles editors use short devotional selections, editorial bits of inspiration and short human interest articles. Good pictures of an event or scene will often sell an article, but do not waste time sending illustrated material to publications which use no photographs.

#### Placing the Manuscript

Having decided on the type of writing, the writer should study his markets so as to submit his writings to an editor who uses that type of material. Sunday school publications are the largest single market. Much of this material is syndicated so payment rates are fair. Do not overlook lesson quarterlies as a market for short items.

Church papers of the denominations publish a great deal. They seldom pay but do have a denominational prestige. Articles, especially illustrated articles relating to some interesting missionary or educational project, can be sold to the publications of church boards. There is always a demand for fresh ideas for teaching temperance, stewardship and for church promotion.

Generally undenominational periodicals pay for articles but author prominence is more important. Yet all these publications will purchase an article or story which meets their needs. The minister who has maintained a sound scholarship will find an outlet in the various specialized journals.

What is a good rate of payment? That depends. Some Sunday school publications pay as little as one-third of a cent per word. The usual rate is one-half cent per word. Articles which have been assigned may be given a higher rate. Of course these rates are very modest when compared with the space rates paid by large circulation magazine. But as most of the material is gathered in the course of professional practice what is paid is largely "gravy."

There are also a number of markets which are not strictly religious. Magazines of social reform, temperance journals are interested in a general rather than a religious approach. Trade journals will buy articles about some special feature in a church. If the church installs a new heating system, plans a new kitchen installation, re-roofs with a special type of material or does some other type of rebuilding a trade journal in the building field may purchase an article with pictures. In this

special field, the writer should avoid vanity publications which expect the writer to pay the cost of publications, or anthologies which sell almost entirely to the contributors.

The minister who writes should try his own denominational publishers first and then try other sources. Every minister will find writing helpful. Even rejects will help him in the presentation of ideas. And he will have the joy of creative writing, the conviction that the purpose of his ministry extends beyond his own sphere of preaching.

#### HYMN TUNE COMPETITION

Can you compose a good tune to the following arrangement of the eighty-fourth Psalm? If so, you may enter a contest sponsored by Monmouth College under the bequest of Mrs. John H. Herbert. Here are the rules of the contest:

1. The competition is open to all composers.
2. The prize of one hundred dollars will be awarded in May, 1944.
3. The winning tune becomes the property of Monmouth College, and will be published with subsequent winners at the college's centennial in 1953.
4. The eighty-fourth Psalm, in the version printed here, is to be set for congregational singing. Composers may use either a four-line or eight-line tune, and may write in for voice harmony or unison.
5. Composers should keep a copy, as manuscripts cannot be returned. The music should be signed with an assumed name, with a sealed envelope containing the composer's real name and address.
6. Manuscripts should be mailed not later than March 1, 1944, to Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

And here is the Psalm:

#### Psalm Eighty-four

Lord God of Hosts, how lovely  
The place where Thou dost dwell!  
Thy tabernacles  
In pleasantness excel.

My soul in longing, fainting,  
Jehovah's courts to see,  
My heart and flesh are crying,  
O Living God, for Thee.

Behold, the sparrow findeth  
A house in which to rest,  
The swallow hath discovered  
Where she may build her nest;

And where, securely sheltered,  
Her young she forth may bring:  
So, Lord of Hosts, Thy altars  
I seek, my God, my King.

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Read  
CHURCH MANAGEMENT  
Found in Prosperous  
Churches

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# The Church Is News

by Wallace J. Cummings

*Mr. Cummings, minister of Centenary Methodist Church, Littlestown, Pennsylvania, had practical training as a newspaper man. He writes from the viewpoint of both newspaper and minister. This article follows in sequence of the one published in the November issue, "Is Church Publicity a Racket." He tells how it may avoid becoming such.*

**I**N our previous article we talked about publicity for the church from the viewpoint of the newspaper, and mentioned some of the things which the minister and leaders of the church ought not to do. In this article we shall discuss the matter more positively, viewing it from the side of the church, and suggesting some of the things which the church may do. However, we shall insist that it be kept in mind that the editors of the newspaper are the best judges of news values.

There are a few general principles which the minister should understand preliminary to any publicity program.

First, putting one's church "on the map" is no guarantee that the rest of the program will take care of itself. Each Thursday morning a minister of my acquaintance used to bring in his church announcements which invariably announced that a "unique but impressive service of public worship" would be held in his church the following Sunday morning and evening. He was always half right. The services were unique!

The lesson of the boy who cried, "wolf, wolf" is most apropos in this regard. All advertising and publicity must be gauged in proportion to what is actually being publicized. The advance agent came to our town and put up the big circus posters showing the clowns, animals, and other circus features. One wag scrutinized the poster and said, "They never have half they advertize!" Most people have had enough experience with church publicity to be on their guard. They have gone too often to see the preacher who has promised to stand on his head, only to find that it wasn't a very pleasant sight anyway.

Second, it is necessary to make news before you are entitled to publicity. We won't be Sockmans or Fosdicks by simply having a sympathetic press or a good publicity agent. A certain Centurian sent for the Master because "he heard of Jesus." In good journalism the deed precedes the news, and only

rarely does the news precede the deed. The magnitude of the deed is almost always guaranteed in the exception, and even then the best story is the one which comes out in the following edition when the editor boasts of the paper's reportorial scoop.

I am quite in sympathy with the newspaper man who once said that Jesus was "good copy." He was news because He made news. The primitive church was news. Pentecost was a news-making event which found its vehicle of communication in the Book of Acts. It inheres within the gospel itself that Christianity is a news-making movement, and a good story never lacks means of getting abroad in the land.

Third, have a good motive! What are you trying to advertise? Are you trying to get people to come out to hear YOU? Are you trying to gain personal prestige in the community? Do you want the name of your church to shine so brilliantly before men that they can see no other?

Motives have a way of revealing themselves, and if they are found to be unworthy they tend to kill the whole enterprise.

In summary, then, the principles which the minister must adopt are: (1) Don't let the public down by build-

ing their expectations up beyond what you are able to deliver, (2) Make news and you'll have vehicles for spreading it, and (3) Have good motives.

With these principles in mind, what are some of the things which a minister may legitimately do to obtain publicity for his program and the program of his church?

Let us use the illustration given in the last article. The church is putting on a supper to raise money for its benevolent work. The minister has tried to get an announcement in the paper, but was refused on the ground that it was advertising and not news. What may the minister do?

1. He can insert a legitimate advertisement in the paper, paying for it at the customary advertising space rates.

2. He may submit an article to the editor, somewhat as follows:

St. Paul's Presbyterian Church, of this city, will contribute \$600 to War Relief Work, according to an announcement made today by the Rev. Dr. John Doe, pastor.

This announcement was made following a meeting of the congregation at the conclusion of the morning service yesterday, when the minister presented the War Relief program to his people.

"Our denomination is attempting to raise two million dollars," Dr. Doe said in his address. "This will be used for the relief of war victims, and does not include any provisions for rebuilding churches and other institutions devastated by the war. It is purely humanitarian in its motive and action."

St. Paul's share in this drive was fixed at \$600 and special committees are at work on the details of the campaign.



Until THE  
TWELFTH CENTURY,  
GOD WAS REPRESENTED  
In Sacred Art  
BY A HAND,  
USUALLY EMERGING  
FROM A CLOUD.



Such a story is legitimate news, and almost any editor of my acquaintance would be pleased to get and print such a story. Some editors would even write an editorial praising the church for its worthy work.

3. After the supper has been held the following story might well be turned in:

The War Relief Fund of St. Paul's Presbyterian Church is \$148 nearer its goal of \$600 as the result of a supper served to the public last evening by the Ladies Aid Society of the church, it was made known today. The church expects to realize its goal within the next two months.

The local effort is part of a denominational program to raise two million dollars for war relief work.

This is not space-chiseling. It is a legitimate attempt to acquaint the public with the news which the church is really making.

Names are always news. Long lists are to be avoided. Did you receive a class into church membership? Write an article about the service and add a list of the names of those received. Was a building committee appointed? That's news! Write it up and turn it in. Give the editor the news of your weddings, but don't do it over the telephone. Write the story out and sign your name to the article. This guarantees its authenticity and saves the newspaper the added task of checking on it.

If you are going to preach an unusually important sermon in which you expect to say something unusually significant, you may write an article about the service and quote yourself. For example, let us suppose that on Memorial Day you are going to preach on the subject, "Why We Believe in Immortality?" You might submit the following article:

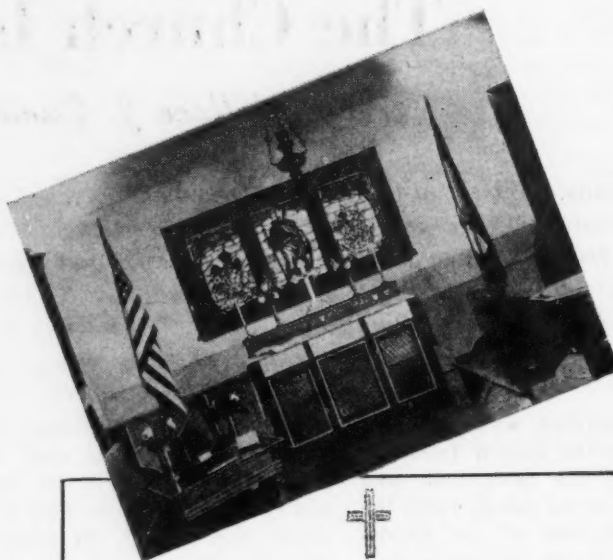
"Why We Believe in Immortality?" is the subject of the sermon to be preached by the Rev. Edward Black, pastor of Redeemer's Reformed Church, at the Memorial Day Service next Sunday morning, according to an announcement made by him yesterday.

"The danger of Memorial Day," said Mr. Black, "is that we shall confuse the immortality of memory with the immortality of the spiritual nature of man."

The minister stated that too many people are concerned about an immortality in marble, the memory of a good name, and are neglecting the more important spiritual existence of man in eternity.

The morning service at which Mr. Black will preach will be held at 10:30 o'clock. The Chancel Choir will be augmented by the Youth Fellowship Choir, it was announced.

It is a good procedure for the ministers of a town to approach the editor on the matter of running excerpts from Sunday's sermons in the Monday edition. Each minister could submit some excerpts in turn, to be run as a special



### *You were Remembered*

\_\_\_\_\_ was present at the  
Service of Intercession  
on Friday \_\_\_\_\_ and prayers were said for you  
at the  
Prayer Shrine Altar of St. John's Episcopal Church  
Winthrop, Massachusetts

*"Remember me at the Lord's Altar, wherever you be"*

An attractive folder is given to worshippers at services of intercession at St. John's Episcopal Church, Winthrop, Massachusetts. Properly filled in they are sent to those remembered in prayer. A great majority go to men in the armed services. R. M. Harper is the rector.

feature. Or the editor could have a reporter visit each church in turn, and write his own summary. Many editors would be happy to cooperate in this if it were brought to their attention.

In conclusion, let me repeat what I have said or suggested several times in these articles. I would have every reader write it one hundred times as a good spiritual exercise. The editor is the sole and final judge of the news value of all copy that comes to his desk. His authority is not to be questioned, by which I obviously mean that perhaps none of the things which I have suggested may work. Your article may not be printed as written. It may not be printed at all. There may be reasons which are no reflection upon the merits of your contribution.

It is the business of the church to make news—good news, and good news has always had its disciples who will take it to the "uttermost parts of the earth."

### THE BEST ARGUMENT FOR CHRISTIANITY

For most people arguments about religion are futile. Once, when crossing the Atlantic on a liner, we heard a group of men engaged in a heated discussion about some religious dogma. All that we remember about the debate was the bitterness aroused and the unrestrained language of several who took part. Nothing was settled and a good deal of bad feeling was aroused. Henry Drummond was right when he said: "The best argument for Christianity is a Christian." When John McDougall went as a missionary to the Indians of the Canadian West, nearly a century ago, he found that the cruelty and deceit practiced by some white men had antagonized the Indians. An old chief bitterly complained about this but, laying his hand on the missionary's shoulder, he said: "But your religion made you what you are, John; therefore it must be good." Arthur Wallace in *Leaves of Healing*; Harper & Brothers.



# Survey Shows How Churches Help Service Men\*

HOW churches throughout the country are serving members of the armed forces is described in a survey being distributed to 25,000 clergymen by the First Congregational Church of Los Angeles. The survey is based upon an eight weeks' tour of 100 representative churches made by Ellsworth Ross, staff member of the church. Among the cities visited were Denver, Salt Lake City, Omaha, Kansas City, Chicago, Detroit, Toledo, Buffalo, Cleveland, Boston, New York City, Philadelphia, Baltimore, Washington, Pittsburgh, Columbus, St. Louis, Dallas and El Paso.

## Highlights of the survey follow:

In an effort to acquaint service men with churches in the nation's capital, the Defense Commission of the Federation of Churches in Washington, D. C., prints a weekly bulletin listing a directory of churches, a map showing their locations, and addresses of church homes where lodging is available. This publication is planned for use on bulletin boards in camps adjacent to the city. It also lists those churches which have planned special parties for service men, indicating the address and location of the church, and giving the telephone number in order that reservations may be made.

Another publication in the capital city is "Cue to What Washington Protestant Churches Offer Service Men and Women and War Workers." This lists current attractions, such as dinners, dances, musical programs, discussion groups, tours to National Art Galleries, and similar social or cultural events.

In Indianapolis, the Federation of Churches issues "servicegrams" to help the service man avail himself of the hospitality offered through churches and civic organizations. A map of the city indicates the location of downtown churches, service men's centers, hostels and reading rooms.

The First Presbyterian Church of Pittsburgh publishes a special issue of an eight-page calendar and bulletin which regularly goes to its membership. Carrying a special invitation to visitors in uniform, it is distributed through ten large downtown hotels.

Five nights a week, St. Chrysostom's



Episcopal Church of Chicago operates a center for the convenience of cadets in naval training in that city and for the young members of the church. Under the direction of a social service worker, the center offers game rooms and gymnasium, facilities for writing, reading rooms and music rooms. Free refreshments are served. Young women of the parish act as hostesses.

Fourth Presbyterian Church of Chicago has an honor roll book which provides a page for each member of the church who is in service. It is kept up-to-date in regard to changes of address, promotions, or other pertinent data, and is available at all times for consultation. Each one of the thousand midshipmen in new classes at the naval training school in Chicago receives a letter inviting him to share in the activities of this church while he is stationed there.

"The Friendly Door" is the name of a canteen service operating daily in Denver through the combined efforts of eight Protestant churches. A special social program is offered to service men one night a week, the churches taking turns in presenting these and in serving food, which is available daily.

A canteen is also operated by St. Paul's Cathedral, Denver, under a paid manager. Open seven days a week, from 8:00 a. m. to 9:00 p. m., it offers food at cost, and free facilities for reading, writing or recreation. The same church honors its members who enter military service by reading their names in morning worship, one Sunday each month, and later publishing them in the weekly church calendar.

St. John's Episcopal Church of Detroit has established a service men's hostel. In cooperation with the U. S. O.,

the parish house has been converted into sleeping quarters. On Friday and Saturday nights, 105 free beds are available. The cots were furnished by the Salvation Army, the sheets and blankets were donated by the church membership, and the laundry bills are paid by the U. S. O.

In a department store building next door to St. Paul's Cathedral in Boston is the Temple Place Service Men's Center. From 9:00 a. m. to 11:00 p. m. lounging rooms, game rooms, telephones and showers are offered. Sunday night features an open house with a thirty-minute worship service in which ministers of different denominations participate. A group of churches in the Boston area, together with the U. S. O., support this project.

The sanctuary of Riverside Church, New York City, is made available each Sunday night to midshipmen in training at Columbia University. A chaplain conducts the worship. On week nights the gymnasium and game rooms are at the disposal of the men. Two nights a week military bands practice at the church.

Functioning under the Federation of Churches, the Service Men's Council of New York City has listed more than 300 churches which offer full-time, part-time, or occasional service to men in uniform. A monthly news letter suggests how these churches may make these activities more effectual. It covers such items as hostess training, promotion and public relations, entertainment programs, and unique methods of uniting those at home and abroad. Chaplains at nearby posts and camps receive a poster, "Bugle Notes," which announces parties and programs of the various churches.

In Baltimore, the Federation of Churches in Maryland and Delaware provides information centers through the Y. M. C. A. and the churches, indicating assistance available for service men and defense workers. Sleeping accommodations were provided for 12,000 men during a recent nine-months' period. Day rooms have been furnished in twenty-nine camps through this co-operative effort.

To utilize the musical manpower in the eight camps nearby, the First Presbyterian Church of Salt Lake City sponsors a weekly presentation, featuring solo or group numbers by service

\*The article, "Survey Shows How Churches Help Service Men," mentions a number of churches which use books of this nature. If any reader is interested "Church Management" will be glad to have details regarding such books sent you.

men. The project has attracted musically-minded to the church.

In Kansas City, Missouri, the Westminster Congregational Church takes a group photo each Sunday of all men in uniform at its worship service. Those who return the following Sunday receive a print of the photo, and any man who requests it may have one mailed to his family.

As a tribute to members in service and as a challenge to members in civilian life, the Country Club Christian Church of Kansas City, Missouri, follows the plan of having the names read aloud of those in the armed forces, with someone from the congregation rising to represent each name as it is spoken.

First Congregational Church of Los Angeles has furnished nine day rooms in army camps. The church sends a monthly letter to the men and women of its membership who are in the service, a total of 416 at the last count.

A special service to the homes of service men is provided by the Arch Street Methodist Church of Philadelphia. Bereaved members receive a booklet, "Valiant Hearts," containing prayers and articles written to comfort the distressed.

Families of service men who sign the register at Christ Episcopal Church of Philadelphia receive a letter from its "Ivy League," formed for the purpose of strengthening fellowship between church and home and the man who has been called from these familiar places.

The "Book of Remembrance" in Buffalo's Westminster Presbyterian Church has a separate page for the name of each parishioner in the service. At the end of the war, the details of his service will be inscribed there. Meanwhile, the book is carried to the chancel of the church by the minister, each Sunday morning, and prayers are offered for the persons represented therein. Once every two months a mid-week service features the reading of excerpts from letters written by church members who are in service. Once each month the minister mails a special sermon and a personal note to each of these men.

In the same city, worshippers at St. Paul's Episcopal Church sing a hymn every Sunday in honor of those in the armed forces.

#### A NEW YEAR

Here's a clean year,

A white year.

Reach your hand and take it.

You are

The builder,

No one else can make it.

See what it is

That waits here,

Whole and new;

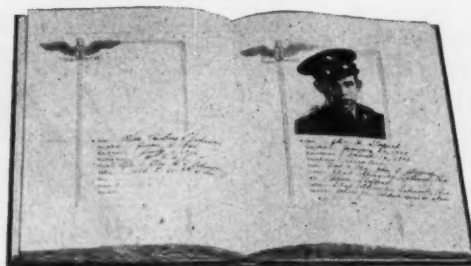
It's not a year only,

But a world

For you.

Mary Carolyn Davies.

## Dedication of Table and Book of Remembrance



**T**HE Congregational Church of Springfield, South Dakota, recently dedicated a book of remembrance and the table upon which it rests. In the book are recorded the names of those who are serving in the nation's forces. Others are added as their names are presented by members of the church. Alexander C. Warner is the minister of the church.

#### ORDER OF MORNING WORSHIP

Piano Prelude: "Andante Religioso"—

-----Francis Thome

Hymn, "America the Beautiful"—No. 350

Invocation and Lord's Prayer

Gloria Patri

Responsive Reading, Psalm 46—No. 617

Anthem: "Give Peace In Our Time"—

-----Ira B. Wilson

Offertory: "Longing"—H. Kjerulf

Sermon, "Ye also, helping together by prayer"

#### Service of Dedication

Hymn, "Holy Father, in Thy Mercy"—No. 237.

Prayer of Confession (in unison):

Almighty God our Father, we acknowledge before Thee our sins and shortcomings in thought and word and deed. The iniquities of men have brought upon the world the bitter fruits of hate and war; we confess that we have shared in this sin; for we have not loved Thee with all our hearts; we have not loved our neighbor as ourselves. Forgive us, O God of our salvation, and purge away our sins, according to the multitude of Thy mercies. Fill our hearts with love, purging us from all things contrary to our holy will. Create in us new hearts, that we may share with Thee in Thy redemptive work, and under the guidance of Thy Holy Spirit may find and walk in the paths that lead to just and lasting peace. In the

name of Jesus. Amen.

Reading of the Inscription in the Book.

#### The Dedication:

Minister: Unto God the Father Almighty, Who inhabiteth eternity, yet dwelleth also with him that is of a contrite and humble spirit; Who is nigh unto all that call upon Him to hear them and save them, to revive them in the midst of trouble, and to perfect that which concerneth them,

Congregation: We dedicate this table and this book.

Minister: Unto Jesus Christ, God's Son, our Lord and Savior, Who has bade men pray without ceasing, and by example and teaching has encouraged us to come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need,

Congregation: We dedicate this table and this book.

Minister: Unto the Holy Spirit, Who abideth with us forever, renewing, comforting and inspiring the souls of men; Who helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered,

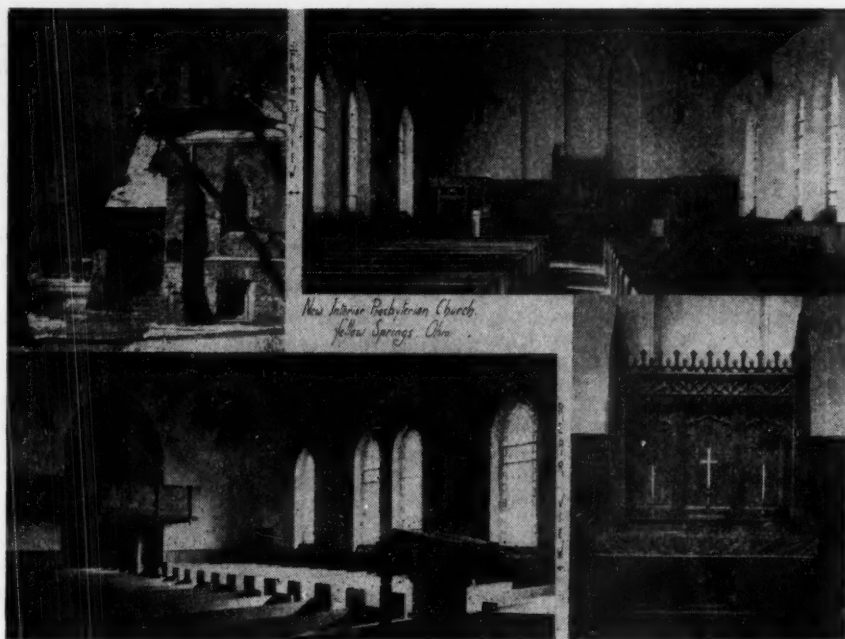
Congregation: We dedicate this table and this book.

Minister: As an emblem and token of our love of those who have gone forth from us in duty to their country to serve the nation in its armed forces; as an affirmation of our faith that both they and we have our secure refuge in God; as a pledge of our continued remembrance of them in the sanctuary and our prayer to God in their behalf, that they may find courage and strength in the continued awareness of the presence of God.

Congregation: We dedicate this table and this book.

Minister: Let us pray. O God, in Whom our fathers trusted, be with us in these days of trial. Let Thy light continually shine forth from the clouds that are about us, that all who are serv-





New Interior Presbyterian Church,  
Yellow Springs, Ohio

## Historic Church Is Remodeled

**A**MONG the last church building projects to be completed before wartime restrictions placed everything but planning on the priorities list is that of the First Presbyterian Church of Yellow Springs, Ohio. This fine old Tudor Gothic edifice of native stone has attracted wide attention ever since its construction in 1859. Today, since its complete renovation, it has become a model of churchly beauty, as the accompanying photographs show.

About five years ago the pastor, W. Howard Lee, began to explore the possibilities of achieving such a program of building improvement. First, it was necessary to stimulate an interest on

the part of the active members of the congregation in making changes and then to direct that interest toward restoration of the classic sanctuary pattern in their church. This is usually the most difficult and the most painstaking part of any program of church improvement.

A visit from the representative of the Interdenominational Bureau of Architecture, E. M. Conover, was a great help. Those members interested in making some changes came to the church heard Mr. Conover deliver a provocative lecture on trends in Protestant architecture, saw his extensive collection of photographs and picture

ing our country's need, may walk with sure feet in the light of truth and freedom and noble purpose. We pray Thy blessing upon our soldiers in camp and upon battlefield, that they may be protected in danger, girded with courage in the day of battle, and equipped with strength for every duty. Give skill and valor and endurance to our sailors exposed to all the perils of the sea. Remember those who fly the paths of the air; in the perils of their calling may they realize that He who rides upon the wings of the wind is with them. For the wounded, the sick and the dying, we pray; for the prisoners of war; for the doctors and nurses, and all who minister to the suffering; for the bereaved and the mourning. Be Thou their support and their comfort. Hear us, in Thy mercy, O God, and be Thou the Citadel of our souls, our

Refuge and Strength. And may all those who have gone forth from us, and all we who remain at home, be alike united in the love of Thy holy name, and in the spirit of love and sacrifice. In the name of Jesus we pray. Amen.

Choir Response. (Tune: Intercession.)

When the airman flying far  
Through the trackless space,  
Helpless, destitute, seeks aid  
At Thy throne of grace;  
When the sailor on the wave  
Bends the fervent knee;  
When the soldier on the field  
Lifts his heart to Thee;  
Hear then in love, O Lord, the cry  
In heaven, Thy dwelling-place on high.  
—Words adapted from Bonar.

Hymn, "O God, Our Help in Ages past"—No. 177.

Benediction.

Piano Postlude: "War March"—Mendelssohn.

slides, and asked him questions about possibilities for their own church.

An intermediate step was taken when a temporary chancel arrangement was introduced for the Lenten season. Photos of this change were shown in the November (1939) issue of *Church Management*. After this change the people were not willing to go back to the old pulpit-centered arrangement but expressed their desire to go forward to a complete and permanent remodeling of their sanctuary. The board of trustees appointed a building committee to work out plans and raise funds; the work of this committee continued over a period of more than two years. The services of a competent church architect were secured, and from that point on things moved along swiftly.

The finished result includes all new furnishings and stained glass throughout: the windows are furnished with American Antique stained glass; the new pews, chancel furniture, and paneling are of cathedral stained oak. The altar and reredos show the Scottish influence in their design, and the pillars of the reredos bear the carved shields of the Apostles and the symbolic flowers of Christian tradition. Both the lectern and the pulpit are ornamented with carvings of vine and grapes, emblematic of Christ's words: "I am the vine: ye are the branches." The altar set (cross and candleholders) is of Gothic design, cast in solid metal and overlaid with gold. Altar and pulpit hangings are of blue silk damask in which is woven the floral design of the tulip; that flower represents the five points of Calvinism and the blue color is traditional among Presbyterians. The draped enclosures at the sides of the chancel are vestry rooms, which in "free church" parlance simply means points from which the minister properly enters the chancel to conduct the service.

The most unusual feature in the entire plan is the new choir-organ loft at the back of the sanctuary. This is common in many of the older Presbyterian churches in the east, but it is out of the ordinary in the middle west. The choir members took to the innovation quickly and enthusiastically. Singers are no longer seen but they are heard with greater effect. The music is no longer a distraction, therefore, but an effective aid to worship. Fine antiphonal responses are now a part of each service. As the fine qualities of the choral and organ music from this location in the church become apparent, the people become content with not seeing the choir.



## Newton Baker's Prophecy

IN 1924 the Democratic party met in convention in Madison Square Garden in New York City. The majority report of the committee on platform planned to lay at rest for all time the League of Nations. Woodrow Wilson was dead. The Republican, the isolationist party of the time, was in the ascendency. There were few defenders of President Wilson in the convention. But there was one. A small man in stature but great in spirit, Newton D. Baker of Cleveland, Ohio, formerly Secretary of War.

Mr. Baker was a great orator but he had had no time to prepare for the speech he was to make in the convention. But he was loyal to his chief. Late one evening he secured the platform to speak for the minority report. He faced a convention hostile to Wilson and the League of Nations. The Irish element in control was sore at Wilson and England.

We will let N. R. Howard of the *Cleveland News* tell the story as he did in that paper. It is dramatic.

Newton Baker never surrendered. Late that night, his slender figure confronted the turbulent convention from the platform in one of the few unpremeditated speeches of his life. For 30 minutes of scorn and sorrow, he silenced a hostile crowd, at last brought it to applause and shouting. His greatest speech, many think.

Mr. Baker, at irony, was a master, using it as a rapier instead of as a club. It was as gentle as it was deadly. He spoke that night of the "pearls of praise gathered from everywhere, strung together by the majority report to make a priceless necklace of opinion on the League of Nations." The majority would leave the league to the Providence of God, "where it has been," he said, "and, my fellow delegates, we should seek to recover it."

The "full consideration" which the majority plank recommended became a loathsome thing as he discussed it, at first soberly, then with rising tone of bitterness:

"So you see the Congress is first to provide for the referendum, after full consideration. Then the people are to vote, after full consideration; then after the popular vote the Senate and the president are to take it up again for fuller consideration.

"And finally some day, when my son is dead on a battlefield that I have been trying to keep him from going to, they will have reached FULLEST consideration. And some day somebody will put up a tombstone over that boy's grave and the graves of your boys, and on them will be written: 'Died in battle, after fullest consideration!'"

It was this night that he revealed the personal effect of the first World War on the U. S. Secretary of War. He left Washington with a pledge in his heart to the men his draft had

taken into the Army, to France. It was that he would forever raise his voice for a means to end wars which killed young men.

"On the battlefields of Europe," he said, "I closed the eyes of soldiers in American uniform who were dying and who whispered to me messages to their mothers. They were willing to go if only two things might be—that their kinfolk might know they died bravely; and that somebody would pick up their sacrifices and build a temple of peace in which the triumphant intellect and spirit of man might dwell in harmony, taking from the children of other generations the curse and menace of that bloody fight."

At last Mr. Baker looked up, as if to far beyond the Garden's vaulted roof. "Woodrow Wilson," he said, "is standing at the throne of a God whose approval he has won. I say to him, 'I did my best. I am doing it now.'" His earnestness almost overcame the high drama of the moment.

Today as our youth, gold and physical resources are being fed to the never satisfied god of war it is time to call this address to mind. Is the world today suffering in conflict because it failed to follow the leadership of Woodrow Wilson and his lieutenant Newton D. Baker? America was at the cross road in 1924. She failed to take the way of brotherhood and idealism.

We should do much thinking before we permit a repetition of this blunder.

### CHURCH MEMBERSHIP, 1943

A membership of 67,327,719 persons in 256 religious bodies of the United States is reported in the *Yearbook of American Churches, 1943*, according to an announcement by Benson Y. Landis, editor. Both the total number of religious bodies and the number of members are the largest ever reported in any religious census or other compilation, Dr. Benson stated. Two years ago 250 religious bodies reported 64,501,594 members. The two-year increase is 2,826,125 persons.

Slightly over ninety-seven per cent of the church members in the continental United States were found in the fifty-two religious bodies which had 50,000 or more members. The remaining three per cent of the members were in the 204 smaller bodies. About the same distribution occurred in the summary of church members published two years ago in the previous yearbook.

Among the recent reports of membership by the larger religious bodies are the following: The Roman Catholic Church, 18,976 local churches with 22,945,247 members; the Methodist

Church, 42,206 churches with 6,640,424 members; the Southern Baptist Convention, 25,737 churches with 55,367,129 members; Jewish Congregations, 3,728 synagogues and temples with 4,641,184 members; National Baptist Convention, U. S. A., Inc., 24,575 churches with 3,911,612 members; the Protestant Episcopal Church, 7,685 churches with 2,074,178 members; the Presbyterian Church in the U. S. A., 8,511 churches with 1,986,257 members; the United Lutheran Church, 4,046 churches with 1,709,290 members.

The inclusive church membership of 67,327,719 persons reported for years ending mainly in 1941 and 1942 was 50.3 per cent of the total population for the continental United States of 133,952,672 persons, as estimated by the Federal Bureau of the Census for January 1, 1942. This was also the highest proportion of church members ever reported in the total population.

Church members thirteen years of age and over were 54,890,044 persons, or more than eighty-one per cent of the total of 67,327,719 members. In 1941, the number of members thirteen years of age and over was 52,405,659.

### ARMY PX PROFITS BUY CHAPEL EQUIPMENT

Washington, D. C.—Profits from the sale of soft drinks, candy, and cigarettes in Army Post Exchanges in Africa are being used to provide religious equipment for the Army's five permanent chapels there, according to a War Department announcement.

The profits amount to \$6,800, and were made available for the chapel project by the Procurement Division of the Army Exchange Service, Army Service Forces.

The money is being used to buy reed organs, hymnals, inspirational Brochures, Bibles, and other religious supplies. They are being purchased in the United States for use in services for all denominations by chaplains in Africa.

### NAZIS ARREST THIRTY DUTCH CLERGYMEN

Geneva (by wireless)—Sixteen Roman Catholic priests and 14 Protestant pastors have been imprisoned by the Nazi authorities in Holland, according to a report in church circles here, which adds that the list is "probably incomplete."

Among the jailed clergymen is Pastor Kooyman, secretary of the Youth Council of the Dutch Reformed Church.

The report states that two French pastors have been transferred from French prisons to a concentration camp in Germany and that several others charged with "political" offenses are in hiding.

# Choose Your Rut

by John W. McKelvey

*The minister of the Bickley Memorial Methodist Church, Philadelphia, Pennsylvania, points out that Jesus followed some worthwhile ruts. So may you.*

**R**UTS! How the modern man abhors them! They are confining and unmanageable. Once in them he can extricate himself only with great difficulty—and hazard. There is no departing from the straight and narrow way of ruts. Like a strait-jacket they have man at their mercy. In brief, they are like prison walls to his untrammelled soul. "He is in a rut," is the last thing man wants said about him, whether referring to himself or his car. It implies lack of initiative and poor judgment. Not if he can help it will he drive along any road where a sign reads, "Choose your rut, for you'll be in it for the next fifteen miles!" As for ruts, they are an abomination to him, yes, an outrage to his freedom, and he will avoid them at all costs.

But, strange as it may seem, ruts are not this alone. There is something good to be said for them. In fact, they are sometimes highly to be desired. As, for example, on that new international highway running between the United States and Central America where the road goes careening over precipitous mountain ranges. When that road was opened a few years back there was a man in that first group of automobiles to make the through-journey who narrowly escaped death for want of a few ruts. He was traveling along one of the mountain roads which skirted a precipice with a sheer drop of thousands of feet and no guard-rail as a protection, when his car began to skid on the smooth surface of the solid rock. Had he not suddenly stepped on the gas he would have gone over the brink. The trouble was due to the fact that the road was so new it had no ruts in it.

The man of the ancient world regarded ruts with due appreciation. When he saw the ruts of chariot wheels over mountain wilderness or in desert sands, he rejoiced, for they indicated to him the steady flow of orderly life, and this in turn explained the existence of the highway beneath his feet, feet wearied and bruised with fruitless wandering across trackless wasteland. Of course, it was the Romans who were the first great road-builders, and what

roads they built! Across mountains and valleys, over rivers and deserts. They bound the ancient Mediterranean world together by a network of roads. Off these roads the ancient man got bogged down in quagmire and sand, and laid himself open to the "terror by night, or for the arrow that flieth by day." Why should he quibble about chariot-wheel ruts worn half a foot deep in the solid rock-surfaced highways of his day? As long as he stayed in those ruts, he stayed under the protection of the Roman eagle, he avoided hardship and danger in travel, and he traveled straight as an arrow to his destination. He accepted the ruts with the highway as a matter of course, for to him the important thing was not the ruts but the highway which carried him directly to the end of his journey.

And there were men in those days who rode behind no chariots who yet possessed the same perspective. They were interested in the high roads to righteousness and as long as they were traveling thereon they had no objections to the ruts. They remembered what the prophet Esaias had said, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for his people as they go along the way—the warfaring men, though fools, shall not err therein."

Jesus, of all men, traveled along that way, ruts and all. Indeed he blazed that highway clear across the "valley of the shadow of death" to the everlasting hills beyond. One might say he deliberately rode some of the ruts

across the valley. This sounds so unlike the trail-blazer, the man who went about shattering hidebound traditions, setting at liberty them in the prison-ruts of outmoded customs and sinful habits. But it is nevertheless true. The secret of Jesus' life is grasped the moment we see that with him the ruts were secondary, but a means to the end. The primary thing was to keep life moving on and on, straightened and confined in a narrow groove, as at times the ruts insisted, but ever on and up until at last the perfection and goal of all life's striving was attained. The ruts, while they were not the end and purpose of the journey were highly important. Thanks to the gospel writers we know what three of these ruts were by which Jesus trod the straight and narrow way.

## The First Rut

The first rut we read about in the life of Jesus is suggested right early in Luke's gospel (4:16), "Then he came to Nazareth where he had been brought up, and on the sabbath he entered the synagogue as was his custom."—(Moffatt.) There were some customs about the sabbath which Jesus quickly dispensed with, because he said, "The Sabbath was made for man, and not man for the Sabbath." But it was not so with the custom of worship at God's House. The fact is, if we understand any thing about Jesus, he observed this custom religiously all his life. Think of all the things he might have done on that particular Sabbath while he was home spending sort of a week-end holiday with his mother. There were a lot of people he might have visited, certainly a lot of people who wanted to see him. He might have taken a turn down Carpenter's Lane to renew old contacts and swap stories. Possibly the thing he needed most was relaxation, complete rest from the busy strain of



**HARRY T. BURLEIGH,**  
NEGRO BARITONE SOLOIST  
OF **ST. GEORGE'S EPISCOPAL CHURCH,**  
NEW YORK,  
FOR ALMOST HALF A CENTURY,  
AND SOLOIST AT **TEMPLE EMANUEL**  
OF THE SAME CITY FOR 25 YEARS,  
HAS WRITTEN OVER 200 SONGS  
AND ANTHEMS.



his amazing ministry. Surely a man was entitled to do as he liked on one Sabbath. But not Jesus. He was in the rut, all right, and the scriptures say that "he entered the synagogue as was his custom."

Let no one say Jesus went to the synagogue impelled by blind rote. Far from it. There was nothing mechanical about the faith that he declared. To worship in God's House was his "meat and drink," and as habitual as just that. There is no telling, but how the years must have crowded down upon him as he entered to worship that day! Memories of venerable Joseph whose gracious life must have given him more than one insight into the character of his heavenly Father. And memories of childhood, the forgotten years wherein he grew "in wisdom and stature, and in favor with God and man." Here it was that life began to click with meaning as he entered into the mysteries and listened with breathless heart to the unceasing sound of the scriptures as they unfolded the divine secrets from Sabbath to Sabbath "by prophet-bards foretold." In this hallowed place the faith of his fathers, "living still," had become his very own.

How appropriate that the elders should ask him to read and expound the scriptures! In spite of themselves they knew one greater than they stood among them. Their courtesy is not to be overlooked. The unhappy aftermath might have been avoided if Jesus hadn't been such a stickler about remembering the Sabbath. If only he had stayed home! Then, alas! He should not have demonstrated how in an unforgettable crisis an unseen hand reached down, as it were, and bore him up, lest he be dashed against the stones. His time was not yet.

#### The Second Rut

It is Mark who tells us about the second rut. He says (10:1), "And he left that place and went into the district of Judea and crossed the Jordan, and crowds of people again gathered about him, and again he taught them as he was accustomed to do."—(Good-speed.) Just when Jesus became their teacher we aren't told. Oh, we know when he became their preacher, for his baptismal experience started him on his public career in this regard. As for his teaching, that seems to have been habitual with him from the earlier years of his manhood. His profound understanding had by that time become proverbial among the townspeople roundabout, and his ready desire to help others equally so, for the roots of his popularity with the common people must have reached deep into the earlier

years now veiled from view. At all events, it is striking to note that the people called him "teacher," not "preacher." They sensed the difference, and they remembered the role to which he had been longer devoted, serving and seeking along with them to be perfect as his heavenly Father was perfect. With Jesus it was an unceasing role: people just naturally came to him, and it was his custom to bear their burdens as he sought to expound to them the law and the prophets. Jesus was caught once again in a rut. He was due to ride that rut all the way to Golgotha.

It is amazing how complicated and burdensome his teaching became. Beginning with purely religious matters, the interests of the soul, he soon had to deal with a widely diversified curriculum covering the whole of life—body, mind and soul. The moment he began to teach the sinister relationship of sin and disease and began his demonstration school by healing the sick, he found himself the focus of great numbers of people, stricken, curious, critical, perverted. When he sought to enumerate a man's loyalties and urged his followers to seek first the kingdom of God and his righteousness, he brought down upon his head a tremendous clamor and protest, not from the ungodly, but from the scribes and Pharisees. If anyone supposes that Jesus had an easy time of it as "he was accustomed" to teach the multitudes, let him think of all who came to him for light and counsel, the rich, the poor, the high, the low, the learned, the ignorant, the keen, the dumb, the sick, the lame, the blind, the demented, the crack-potted, the deceivers and the hypocrites, all of them, and he will not wonder why Jesus went aside for prayer and quiet at every possible opportunity; rather he will wonder why Jesus endured this "cross" and carried it steadfastly to the end. Remove the teachings of Jesus from the gospels and they will look like Jeremiah's scroll after Jehoiakim had laid down his scissors. No, we can't think of Jesus apart from his teaching, so casual, so simple, so obvious, and at the same instant so dynamic, so incisive, so unassailable!

#### The Third Rut

It is not until Luke is nearing the end of the story of Jesus that he gives us the cue regarding the third rut. In describing what happened following the Last Supper Luke says (22:39), "Then he went outside and made his way to the Hill of Olives, as he was accustomed."—(Moffatt.) It would be interesting to know how often Jesus went to pray not only in Gethsemane but also in all the unremembered spots acquainted with his trials and sorrows.

The disciples and Paul learned the practice of unceasing prayer not from books but from their Lord and Master. Whenever Jesus had temporarily disappeared from those associated with him, it was almost always that he might pray to his heavenly Father in secret. Prayer had become a luxury with most religious people in those days, something to be used sparingly, and then publicly, that it might be seen of men. With Jesus prayer was altogether different, an unlimited resource, a channel of power, a medium of communication with the Almighty, and he was burning up the wires night and day in his eagerness to know and fulfill his Father's will. It was all right to pray, most everybody acknowledged that, but to resort continually to prayer seemed to be carrying a good thing too far. Even his disciples tacitly admitted that, especially on that fateful night in Gethsemane when to their way of thinking there were many things more important than praying. But there was no saying "No" to his resolute face when he said simply, "Watch and pray!" Must it always be "Watch and pray"? To put it kindly, he was in a rut. They were inwardly disgusted; they went to sleep instead.

In spite of all that goes to make up modern life there are few things equal in value to the privilege and habit of prayer, as Jesus demonstrated it. The prayers and the discourses on prayer that remain from all the petitions and utterances of Jesus' lips are a priceless heritage in themselves and fall upon our fevered thoughts in the hot haste of our day like an evening breeze to cool and calm the soul. But far more than this is the knowledge that Jesus brought us by his example that God hears and answers our prayers above all that we ask or think. The sweet experience of prayer that marked Jesus' life is no longer a matter for criticism and condemnation; it is now a matter of envy and emulation. And today there are men everywhere who think nothing of the time and energy spent in the channel of arduous and self-effacing prayer, if only there comes to them the poise and power essential to meet and overcome the world. They know it comes through prayer, for it came to Jesus that dreadful night in Gethsemane where he "was accustomed" to pray.

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## CHURCH MANAGEMENT

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# A Christmas Devotion\*

by Joseph Fort Newton

## SCRIPTURE

Now the birth of Jesus Christ was on this wise.—St. Matthew 1:18.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace among men of good will.—St. Luke 2:13, 14.

For the earnest expectation of the creature waiteth for the coming of the sons of God.—Romans 8:19.

Peace! and to all the world! Sure One, And He the Prince of Peace, hath none! He travails to be born, and Is born to travail more again!

**C**HRISTMAS in a world of total war! Here is the paradox that staggers us, almost paralyzes us. How can we say "Merry Christmas" in a world so full of misery and horror? How can we keep a feast which tugs at our hearts with all the pull of playtime, in the midst of such anxiety and fear? Ah, but that is the secret of Christmas, if we can find it.

The first Christmas dawned in the days of Caesar, the Dictator, in a hard old Roman world. Jesus was born, one of the children of the year, among a subject people, in an occupied land, under iron military rule. Yet, somehow, in a way beyond our knowing, he brought a new joy and hope to humanity. The contrast between faith and fact was as ghastly then as it is today.

If there was music in the heavens, alas, there was murder on the earth; the song celestial and the slaughter of little children by Herod, the monster. But he could not kill Christmas, much less destroy its happy, haunting spirit. It still lives, having survived ages of cruelty and stupidity—the Roman Empire crumbled and fell, but the Manger abides in our love and faith.

Caesar tried to blot out the Church of Christ. Awful years followed, when the lovers of Jesus were hunted and put to death—as they are in some lands today. Christmas seemed lost, until St. Nicholas, the boy-bishop, rediscovered it in the fourth century, and made it sly and merry again. Still later, in 1223, Francis of Assisi recaptured the Christmas spirit once more. An artist, a saint of the order of poets, he made a picture of Christmas.

Having asked the pastor of the village church to let him use the church on Christmas Eve, he filled the chancel

with hay. Then he pulled an ox and an ass into the church, pushed them up the aisle. He induced a young mother to sit beside them with her baby. He wrote the first Christmas carols, simple songs—homey, cheery, playful—which soon spread from land to land. The clergy said he was crazy; the people said he was a saint.

The Christmas tree grew in Germany, along with other old and sweet customs, like the burning of the Yule log; both symbols of the life everlasting, as holly was of the Crown of Thorns. Mistletoe came from the Druids. St. Nicholas reappeared in Holland, as Sankt Klaas for short, and came with the early Dutch

settlers to our country as Santa Claus; akin to Father Christmas in England, where Dickens rediscovered Christmas, and made it merry from castle to cottage. Thus many peoples helped to make Christmas, at once a symphony and a symposium, each adding beauty to it, all finding joy in it.

Just so, today, in a world dark with brutality and destruction, we must rediscover Christmas, not only its picture, but its deep and simple faith—as deep as the home and the family—that the human soul is a cradle in which the love of God may be born anew, to bless us with its beauty and melt the hardness of our hearts and heal us of all hatred.

A Baby to make a woman cry, lovely but frail he seemed at first, came into the world on Christmas Day. Yet he is stronger than steel; he has outlived ages of agony, by the strange power



**"We must have vision . . . so that peace shall not be punitive!"—Madame Chiang Kai-shek.**

This from the lips of a Christian leader whose people have suffered more than six terrible years of aggression! Madame Chiang knows that "only Christian teaching can win the peace." Fortunately, she is not alone. If Christ's spirit is to be present at the peace table and to direct in the post-war world, His way must be taught more widely now.

The teaching that goes out from your church and Sunday school is an integral part of the far-flung Christian Advance. It builds its strength cumulatively through the national church organizations just as the national church organizations, in turn, build their strength through the local church.

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\*1942 Christmas devotion issued by the World Alliance for International Friendship through the Churches and the Church Peace Union.

which men call weakness. Something warm, winsome and wonderful entered the life of man when Jesus was born, dividing time into before and after, as it can divide our fear-haunted lives, drive away our dreary doubts and dismays, and set us free of soul.

Christmas bids us never to despair, no matter how dark the night. Something new and surprising will make its advent in our lives, and in the world, torn and tormented, setting our days to music. It is as we think, as we believe in our hearts, and act in our lives—a daring adventure of undiscourageable good will which, by the grace of God, cannot finally fail.

On Christmas, for a brief time, we take a vacation from ourselves, and our selfishness. What happy plots, what secret whisperings, what plans that a child may have its toy and a friend a token. We forget ourselves into happiness on a day so swift to come, so swift to go—setting us free from the drab thing old time has turned us into.

Christmas is not a myth, not a mockery, not a divine fairy story, not a fiction woven of stable-straw and starlight to exalt and frustrate us. It is both a fact and a faith; it is a prophecy of a brighter, kinder, happier world, in which at long last, pity and joy will join hands and walk, star-led, in the way of the will of God, in which is our only peace. Nay more; it is the incredible power to make that vision come true.

No matter what kind of social order we may build—and God knows we must have a juster and wiser order in which men are brothers and builders—unless we have in our hearts the faith and love of Francis, who rediscovered Christmas in "the Galilee of Italy"—his gladness about God, his grim discipline of soul, his gaiety of goodness—we can have no happy social order, and no enduring peace among men and nations.

By the same token, as many folk of many races and ages joined in discovering Christmas, so, in the end, many peoples must work together to create the peace on earth among men of good will, of which Christmas prophesies.

Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so sublime in its simplicity, so homey yet so heavenly. Such wisdom bends the knee; such wonder breaks the heart—and mends it.

## Watch Your Manners

### A Reply to Dr. Stidger

*We received many letters regarding Dr. Stidger's article on ministerial manners which appeared in our September issue. The following from Clyde C. Foushee, minister of the McLemore Avenue Presbyterian Church, Memphis, Tennessee, summarizes the point of view of those who criticized the conclusion of Dr. Stidger. To conserve space we are publishing but the one reply.*

The Editor of *Church Management*:

THE article, "Watch Your Manners. Young Minister," by Dr. W. L. Stidger which appeared in a recent issue of *Church Management* has doubtless been widely read and discussed among laymen and ministers alike. Much of what Dr. Stidger said about our bad manners is true. We should now resolve to go our way and sin no more. We ministers are guilty of many sins of ingratitude.

Yet just for the benefit of the many laymen and the few good ministers who know nothing of the problems of the average minister, I would like to give your readers a few of the reasons why we ministers are like we are. This is not a defense but an explanation.

The average minister has to serve as pastor, secretary, preacher, director of religious education, and is generally responsible for the whole program of the church. He is also expected to be active in community and civic affairs. When the good sisters of the P. T. A. meet they usually want at least three ministers present; one to read the scripture, one to give a three-minute pep talk and one to pronounce the benediction. He simply cannot answer all of the mail that comes to his desk, make all of the calls that ought to be made, and do all the things that ought to be done. Yet if he knows what is good for him he will accept Mrs. Blank's invitation to pronounce the benediction for the good sisters of the P. T. A. or the W. C. T. U. and let his correspondence go hang.

The minister is often referred to as the key man in the community and, in a sense, that is true. He is the key to many hearts and organizations and there is always a multitude of clever business men who are constantly seeking the good will of the minister by rendering him special favors. Season passes from theatres, baseball clubs, race tracks, golf courses and dozens of other places of entertainment are frequently sent out to all of the ministers in the city. We know that such favors are rendered for the sole purpose of using us in the promotion of their business and that is the reason

we do not fall all over one another in our efforts to thank them. We look behind every favor rendered to see if we can see a selfish motive. When I thanked the merchant for a new suit of clothes I did not know that he was to use my letter for a testimony of his generosity.

So when a publisher sends us a book we . . . or at least we think, that he must have an ax to grind or he would not send us a book. We don't like to turn the grindstone while people sharpen their axes.

The reason why the seminary students to which Dr. Stidger referred did not thank the professor for inviting them to his home is very simple. Everybody except a professor in a theological seminary knows that students usually do not care to be entertained by the professors. They consider that he is simply seeking to build good will between the seminary and the students and that they are really doing him a favor by attending his open house receptions. Right or wrong that is about the way they feel.

There are several reasons why ministers are so careless about answering letters. In the first place a lot of queer ducks take to the ministry. They could not succeed in business and they do not succeed in the ministry. They have bad manners and being preachers they will never learn any better. Some one has said that you can tell a preacher anywhere you see him but you can't tell him very much.

Then, too, about ninety per cent of the letters which come to the average minister do not deserve to be answered. Nine of the ten letters that come in the morning mail were requests for aid in one form or another. Here is one from a Society of Goodwill asking if I will please send them a liberal contribution. Here is another from the War Relief Sisterhood asking me to give them the dimensions of our church building, how many seats in the auditorium, how high is the ceiling from the top of the seats, how many square feet in each separate room, how many people could we serve (feed) in case of emergency. Please send informa-

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## CHRISTMAS PRAYER

O God the Eternal, we praise Thee for a faith so high that it can link a far off pilgrim Star with the cradle of a little Child. Teach us that no hope vouchsafed to us is too lofty, too holy, to be fulfilled by Thy love and power. Lift up our hearts this day and make us to know that the world is too small for the needs and dreams of the soul.

Make us truly wise, with the wisdom of a little Child, that the highest truth may be born in our hearts, shepherded by Love and Joy and Wonder. May we be brave to seek and faithful to find Thy truth—we who live in cynical days and need to keep close to the warm heart of life. Call us away from a wisdom that is not wise, because it is hard and untrusting.

Drive back the gray shadows which the years have cast over us, and let us see Thy guiding Star and hear a music not of earth. Let not our souls be busy Inns that have no room for Thee and Thine, but homes of prayer and praise, expecting Thy advent in our dark day, ready for Thy welcoming.

Make us to know, by a voice of gentle stillness singing in our hearts, that near us, even in our own city, is Christ the Savior, whom seeking with faith we shall find, and finding we shall discover the meaning and joy of life. Humbly we offer our Christmas prayer, in His name, Amen.

Joseph Fort Newton

tion at once. Here is another one from a college asking if I will please send the names and addresses of my leading members so they can canvass my congregation by mail.

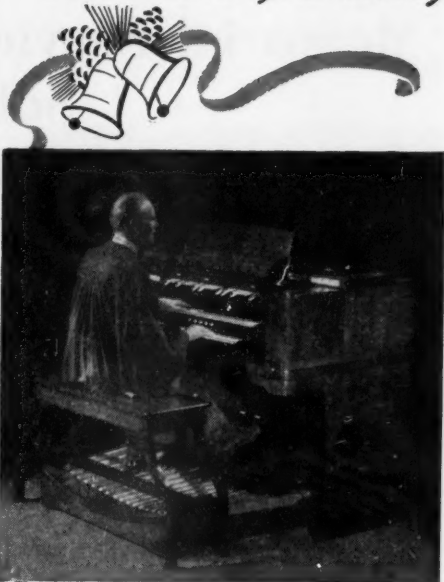
That sort of thing is happening to us six days a week, year in and year out. Ninety per cent of the letters we receive are from people who want us to turn the grindstone while they grind their ax.

Businessmen will not respond any better than ministers under similar circumstances. A few years ago the president of our auxiliary sent out one thousand letters to manufacturers, packers and wholesale houses asking for a sample donation of their products. These products were to be held at a bazaar and the donors were to receive much publicity for their generosity. I did not approve the plan but my official board did. Eight hundred of the thousand letters were never answered. One hundred and fifteen recognized the request but did not send a donation. Eighty-five sent a sample of their products which sold for about three hundred dollars. There will be no more such rackets in a church where I am pastor. That experience convinced me that businessmen only when they are promoting their business are businessmen.

Dr. Stidger has rendered a great service to the ministry as a whole by pointing out to us the weakest spot in our armor. But is it fair to leave the impression that ministers are as a group, discourteous and ungrateful? They represent the best mannered and most courteous profession on earth. A doctor can bawl his patient out, a lawyer can browbeat a witness, a businessman can get his subordinates told but the preacher has to face all kinds of criticism with a smile and that is why we are so often guilty of the sin of omission.

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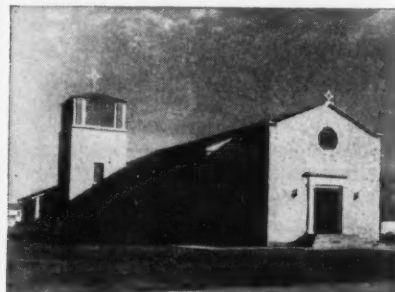
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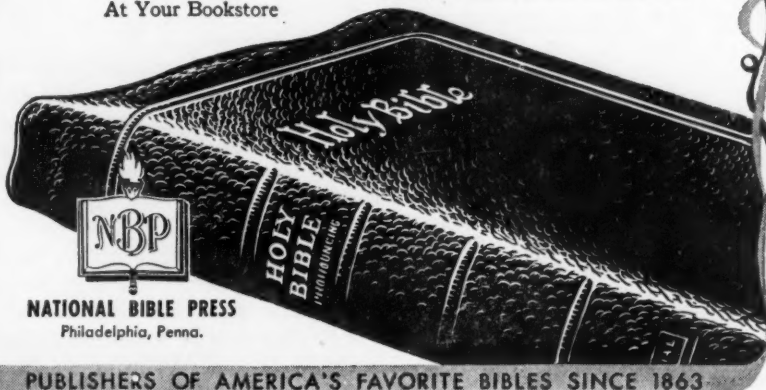
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## Memorial Service for a Deceased Soldier

by Ralph W. Everroad\*

THIS service was prepared to provide a suitable opportunity to remember a boy from our church, Harlan J. Buelow, who died in a Japanese Prison Camp. There was no catafalque as the father did not wish it. At the center of the chancel was placed a beautiful silk flag, hung from an upright staff. A concealed fan gave it a gentle motion. The many flowers that were presented were banked at its base and decorated the chancel. They were later carried to his mother's grave.

The service follows:

### The Processional

(While the carillon played from the tower, the family, American Legion and Auxiliary, Lodge, and Scouts assembled at door and entered when the Funeral March was switched inside.)

### The Carillon

#### Outside:

1. America
2. Goin' Home
3. Lead Kindly Light

#### Inside:

1. Funeral March (Chopin) 2,  
Nearer My God.

### The Salutation

I am the resurrection and the life, saith the Lord: He that believeth in me, thought he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though my body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into the world and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

### The Invocation

Almighty and merciful God, the consolation of the sorrowful and the support of the weary, who does not willingly grieve or afflict the children of men; look down in Thy tender love and pity we beseech Thee, upon Thy servants, whose joy has been turned into mourning; and according to the multitude of Thy tender mercies, be pleased to uphold, strengthen and comfort them, that they may be lifted above darkness

and distress and sorrow into the light and peace of Thy holy presence, through Jesus Christ our Lord. Amen.  
**The Reading of the Scripture**

Out of the depths have I cried unto Thee, O Lord. Turn Thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: Oh, bring Thou me out of my distress. Look upon mine affliction and my pain, and forgive all my sins.

O God, my soul is cast down within me: all Thy waves and billows are gone over me.

Hear, O Lord, when I cry with my voice; have mercy also upon me and answer me. When Thou saidst, seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek. Hide not Thy face from me; put not Thy servant away in anger; Thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up: for he hath said, I will never leave Thee, nor forsake Thee. For a small moment have I forsaken thee; but with great mercy will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

The righteous cry, and the Lord heareth, and delivereth them out of their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or fire, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

### A Duet

### The Address or Sermon, and Prayer

### A Duet

### The Obituary and Military Record

(Turn to next page)

\*Minister, The Community Church, Mazomanie, Wisconsin.

## A Prayer

By ALFRED JENNINGS FUNNELL

### NEW YEAR'S

#### PRAYER, 1937

"I counsel you to buy of me gold refined in the fire that you may become rich, and while robes to put on—and eye salve to anoint your eyes,—so that you may be able to see—I am now standing at the door and am knocking. If any are listeners—and open the door, I will go in to be with him—Let all who have ears give heed"—Rev. 3:18,19,20 (Weymouth)

O God, our Counselor; Thou who art changeless amid the ever changing, be Thou with us in a new and strange time. Lead us on the road that marks the way to true riches. Help us to buy of Thee 'gold refined in the fire', so that we may become rich in the graces of the spirit, and endowed with power from on high.

Almighty Father; By whose grace we have life, anoint our eyes so that we may have a clearer vision, from which a new light shall fall upon our fleeting days; and above all, help us to remember that, 'according to our days, so shall our strength be.' Remind us that thru the anguish of birth a new day is dawning, and that Forces from far and near mingle in the strife.

Teach us, O God; That Thou art standing at the door of our hearts and homes; that Thou art speaking in a clear voice; and, if we listen we shall come to know Thy divine will concerning us—we shall understand that Thou art in the storm above us. Shall we not hear Thee? Shall we not trust Thee? Thou exultest in Thy glory, shall we not hail Thy coming in new visions of Truth, and in new fellowships of men uniting the ends of the earth?

Lord of Life; Show us that we are Thine, and that we cannot attain our real life until we give ourselves wholly to Thee. Deliver us from self service, and from the misery of a half-hearted devotion. Help us to recognize that Thou art ever standing at the door, anxious to come in and sup with us. Give us willing minds, open hearts, a trustful and hopeful spirit—May we have eyes that see, ears that hear—and a joyful, optimistic outlook as we face the responsibilities of The New Year.—Amen.

January First  
Nineteen Forty-seven

Old First Church  
Sandusky, Ohio

Dated But Still Timely

## DAY BY DAY

For 1938

### SUNDAY

Fortify me, O Father of folks,  
against all fear.

### MONDAY

Preserve poise and peace by thy  
felt presence.

### TUESDAY

Attune my spiritual radio for  
specific guidance.

### WEDNESDAY

School my inner self amidst  
sifting storms.

### THURSDAY

Determine me to accept no defeat  
as final.

### FRIDAY

Saturate my soul with thy patient  
optimism.

### SATURDAY

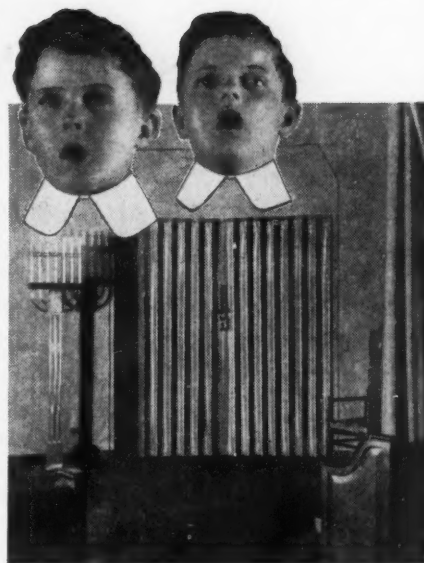
Confirm courage and confidence  
"Just for to-day."



Greetings from

CHRISTIAN, CHARITY, ENSWORTH  
CHARLOTTE and THAYER  
REISNER

BROADWAY METHODIST TEMPLE  
at 174th Street  
NEW YORK



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## NEW CASTLE PRODUCTS

1625 I Street, New Castle, Indiana

MODERNFOLD DOORS

424 Madison Avenue, New York City



## Memorial Service for Soldier

(From page 26)

### The Committal

Unto Almighty God we commend the soul of our departed brother, and we commit the human vestments of flesh to the elements from whence they came; in sure and certain hope of the resurrection unto eternal life, through our Lord, Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto his own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

### The Benediction

The Lord bless thee, and keep thee:

The Lord make His face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. Amen.

### The Bugle Call

Taps.

### The Recessional

(The ushers, Harlan's Church school class, two of whom were in uniform, ushered the friends out, rear, sides and reserved space in order as carillon numbers concluded the program.)

### Carillon Numbers

1. Elegie
2. Abide With Me

### From the Tower:

1. Beautiful Isle of Somewhere
2. When Peace Like a River

### SALES TAX DOES NOT APPLY

Pierre, South Dakota—South Dakota's retail sales tax may not be applied to members of a religious organization selling religious literature to the public, it has been ruled here by the State Supreme Court.

Basing its opinion on a U.S. Supreme Court ruling in a case from Pennsylvania which involved a municipal peddler's license ordinance, the South Dakota court reversed a Watertown municipal court conviction of Emil, Athur, Homer and Donald Van Daalan. They had been sentenced nearly two years ago to pay fines of \$50 each and \$45.30 costs, with the alternative of thirty-one days in jail, for failure to obtain retailers' licenses and failure to make a return to the state on sales of literature.

The high state court upheld their contention that the state sales tax law could not be constitutionally applied to them because it would "abridge their rights of freedom of worship."



# A Case of Psychotherapy

by Homer W. Haislip

*The author of this article is the minister of the First Christian Church, Ardmore, Oklahoma. His interest in psychotherapy has extended through some years and he has contributed other articles on the subject through this magazine. Because of the length of the study but the first half appears in this issue. The remainder will be published in the issue for next month.*

THE telephone rang clear and authoritatively.

"Hello"—the voice was strong but nervous. "This is James Johnson"—except that was not his real name for obvious reasons, but we must have a name.

"Are you the pastor of the First Christian Church?" The voice gave evidence of growing courage. On being answered in the affirmative the speaker continued.

"I read your article in the paper a few days ago on 'Pastoral Counselling' and I would like to have a conference with you."

The man was living under tremendous pressure and desired a conference at an early date. Plans were made for him to call at my home that evening.

I knew James Johnson—had known him for several months. He was one of the outstanding young professional men in our city. His academic background was far above the average—having obtained a Master's Degree from the state university. Socially and economically he enjoyed a place of respect and influence.

As he entered the living room I could see that he was greatly disturbed—a condition which would not have been observed by his friends. There were but few and faint indications of his trouble on the surface. Quietly, deliberately and by sheer strength of will power he had driven his emotions well into the subconscious.

Personality was becoming warped and twisted by rebellious inner forces and a variety of complexes had already arisen. Emotions were seeking release—even demanding release. Something had to be done. The breaking point had about been reached.

This man had consulted doctors and scientific experts; had been examined by several men who enjoyed international reputations for knowledge and skill. He had visited three different clinics for complete, thorough examinations. A desperate search had been made to find a brain tumor but not even a slight trace or indication of a

tumor could be found. Several futile attempts to locate some form of heart ailment had been made. As is so often the case, a good psychiatrist had never been consulted. This scientific field had been passed up completely through indifference or ignorance or both. In the absence of a reputable, practicing psychiatrist in our city, James Johnson had been driven in desperation and as the last resort to unload his woes at the feet of his sympathetic but impotent pastor. Nothing could be done and the man was in despair. He was confident that his pastor would at least be a willing understanding listener—possibly this would afford some temporary relief or perchance some superficial satisfaction.

The patient was quiet and reserved to an unusual degree on first entering the home. He wanted to talk—had come for that business but he wanted the assurance that only the pastor would hear. His supposed troubles and the length to which he had gone in an effort to find relief were not for public gossip. These disturbing experiences had been well guarded—and he was taking no chances at this time. Upon being assured that no one else was in the house he sighed with satisfaction and settled down more comfortably in a big armchair. Some decisions were taking shape in his distracted mind. He was being tempted to talk even more than he had at first anticipated.

The conferences which followed have been recorded as faithfully and accurately as possible. Naturally, all that was said, done and experienced could not be revealed or explained but all of the pertinent facts and essential techniques have been given with zeal for accuracy and integrity. Each step in the process can be pointed out and verified. The man is of age and thanks to psychotherapy he has a healthy body and a sound mind and can testify to every statement made in this brief report.

## Conference One

Quietly I settled back in a comfortable chair and looked at my patient smilingly. He seemed to understand

that I was ready for him to talk—that I was ready to listen.

"I read your article which was printed in the local paper on 'Preparation for Psychotherapy' and liked it very much. In fact, I have been thinking that you might be able to help me. Since reading your article I have wanted to tell you my story. Tonight, I was so upset that I had to talk to someone—so I called you."

He was becoming more nervous but his desire to talk was increasing.

"You may tell me anything you desire," I assured him, "and you will find that I am interested and sympathetic. If I can help you I will gladly do my very best. Begin wherever you desire and tell as much as you wish. If I ask questions you consider too personal and for any reason do not wish to answer I want you to feel free to decline. Now, what is the first thing you wish to talk about?"

"No one knows what I am going to tell you," he began haltingly. "Members of my family do not know my trouble—not even my wife. I do not want them to know—they must never know."

All hesitation was removed and my patient talked freely, honestly and intelligently for several minutes. He was finding relief and satisfaction through telling someone for the first time what was really on his heart. The mere fact that he was talking and somebody was listening was good for his soul.

Two things had gradually developed which were causing much disturbance in his life. From small, first signs and symptoms these experiences had grown continuously until they were absorbing much energy, usurping much of his thinking and disrupting most of his waking hours.

First, there was something seriously wrong with his right hand and arm. Seemingly, for no reason at all his hand would become limp and lifeless. Sharp pains would shoot up his arm toward his shoulder and cause a twitching sensation to arise which would become worse until the hand and arm would jerk spasmodically. This jerking was completely out of his control. The attack would come on abruptly and without warning and continue for an indefinite time. Gradually the pain would become less acute and finally the nerves would relax and the twitching would cease. A week or ten days might pass before another attack would occur or two or three such attacks might occur in a single week.

There was a constant dread for fear some of his friends or one of his own household might learn of the malady. For weeks he had succeeded in keeping his secret. The fear of being found out was weighing heavier on his mind.



Certainly, the time would come when the unsteady hand and the jerky arm would be discovered and the deep, dark secret would be out.

He loved the members of his family and wanted to save them from the shock and embarrassment which would result from discovering his illness. There were friends and business associates, too, who must never know of his weakness. They might lose respect for him and certainly they would consider him an object for piety and maudlin sympathy. The company for which he worked might feel that he was getting too old for a place of such exacting responsibility (although he was only in his early forties).

This unfortunate condition was growing steadily worse. There was a constant dread of being embarrassed. The fear of what the final outcome might be was becoming heavier and more debilitating. Personality was becoming disorganized; efficiency minimized and life was being reduced to a painful existence.

Second, the patient had developed a severe and unusual throat trouble. The muscles of his neck and throat would appear to become paralyzed and it would be impossible for him to speak for from three to five minutes at a time. This situation caused him much concern. If some member of his family should be visiting with him when such an attack seized his throat it would be difficult to give a satisfactory explanation.

Only a moment's warning was given of the approach of these attacks and even then there was nothing that he could do about the ailment. It was impossible for him to talk as long as the trouble lasted—nothing for him to do but to remain quiet and look silly and simple until released by the tragic malady.

At home and at his place of business it was necessary for him to talk and naturally the dread deepened and the fear became more fearful as he fought to conceal his secret. Several times he had been forced to leave his home abruptly in order to avoid discovery. Once, several business associates had been left rather rudely as he felt the first effects of his terrible ailment. He had been able to keep his secret but the time would ultimately come when the truth would be discovered—the skeleton could not be kept in the closet forever. Also, the emotional pressure was becoming greater each day and the task of concealing such a physical handicap was becoming more arduous. Something would soon happen—discovery had been delayed but it was destined to come and its

(Turn to next page)

## The Pastor Knows Better Than Anyone Else

the effects of illness and accident in the home—  
how wages are lost . . . medical and hospital bills pile up—  
how worry wears on the family and beats down the morale  
of the patient

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If you should be confined by SURGICAL OPERATION, it  
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- \$25 per week (including first week).
- \$50 Extra for major surgical operation.
- Operation clause effective only after three months of membership.

#### COST

This complete sickness and accident coverage, per year only	\$20.00
Or if paid quarterly, per quarter	5.00
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## A Case of Psychotherapy

(From page 29)

coming would bring tragedy of the first magnitude.

To add misery to a situation already loaded with dread, fear and anxiety these fearful throat attacks had established a habit complex—they insisted on appearing each night at nine o'clock. Through the entire day the victim lived in constant horror of the approaching night. At the hour of nine—regardless of where the patient was or how he was occupied he was expecting to be seized by the haunting, lurking, sinister, hounding malady.

Gradually, plans had been made to accommodate these dreaded attacks. The patient declined to accept invitations which included the early evening hours. All business affairs were scheduled so that the evening would be free. Members of his family could not understand why he would never venture out for an evening at the theater or a short visit with friends and neighbors. It had become understood that the patient did not desire company in the home during the evenings and under no conditions would he leave the quiet seclusion of his home at night time. Other members of the family could plan to be out with the full assurance that the patient would be willing to remain by the fireside. The habit of retiring early had been established and no amount of persuasion could change this habit. His determination to remain at home each night and to retire early was as fixed as the laws of the Medes and Persians. At first members of his family had protested mildly and then more vigorously but to no avail. Finally his decision had been accepted as part of the order of the home and although they thought such a habit strange and unusual, yet it was respected.

These nine o'clock visitations became more regular, relentless and revengeful. It soon became proper and certainly expedient for the patient to expect and prepare for the coming visitations—the preparation was always needed. A psychological build-up and expectancy had been well established in the life of the patient which had completely enslaved the personality. The situation seemed helpless, hopeless and heartless. So much time had elapsed since the beginning of the tragic disintegration. Examinations, clinics, specialists, hospitals, the very latest of modern equipment, doctors, surgeons—all of these experiences had failed completely to give a satisfactory explanation of the trouble or prescribe an adequate remedy.

The patient was becoming more impatient; the sick was growing sicker; the disturbed was becoming more dis-

**A** MEMBER greeted me on the church steps with the words: "I was invited to go on a fishing trip this morning, but I didn't want to lose my gold card; so I came to church." Another member planned his vacation at the same time as mine, so that his little boy wouldn't lose a gold card. One member said: "We punch a time clock at our church."

A large plywood board in the vestibule of the church displays an array of colored cards: white, orange, blue, and gold. Each person who attends our church regardless of church affiliation is represented on the board by an individual card with his name on it. The color indicates the regularity of his church attendance. He begins with a white card. After attending two Sundays without missing, he receives an orange card. After four Sundays without a miss, he receives a blue card. After three months or thirteen Sundays without missing, he receives a gold card. If a person misses, he starts over again with a white card. Each person can see from the board how he stands in relation to the others. Members come early to look the board over and compare their relative standings. Church attendance has increased forty per cent. Finances are better than they have been in the history of the church and missionary offerings are larger than ever before.

Either before or after the church service, each individual removes his card from a hook on the board and

\*Minister of St. Paul's Evangelical and Reformed Church, Ohlman, Illinois.

turbed and the disintegrated personality more disintegrated. Something had to be done. The patient was tremendously in earnest and desperately in need. Physically, he had been examined many times by those wise and competent and pronounced well and sound—yet he was a very sick man. His suffering was real and becoming more intense with each tragic occurrence of his malady. Total disintegration of personality would soon result to be finally relieved by insanity and death. My patient was facing a dark future. He wanted me to pray for him—as a last resort, but with all respect to the efficacy of prayer and the sincerity of his Christian faith he needed more than prayer. It is my firm, sincere conviction that proper appreciation and practice of prayer would have pre-

## Colored Cards Boost Church Attendance

by Harold G. Zoeller\*

places it in a box at the bottom. Cards are one inch wide and three inches long. A hole is punched at one end in order to hang on an "L" shaped hook. Names are typewritten on the cards except in the case of the gold cards which are printed on gold cardboard. After an individual receives a gold card absences are excused for sickness or church attendances elsewhere.

Cards are arranged on the board in alphabetical order. They are also given a numerical order. Numbers are placed on the cards and also on the board immediately below the cards. The attendance record is made in a columnar book from the numbers below the spaces where the cards have been removed. After the service all colored cards hanging on the board, except those gold cards excused for sickness or attendance elsewhere are replaced with white cards. The cards in the box are replaced in their numerical positions on the board. Changes in colors are worked out from the attendance record, and the board is in readiness for the next Sunday.

Boys in the armed services have a blue star pasted on the bottom of their cards. The attendance record is a splendid help in keeping in touch with absentees and guiding the minister in his pastoral visiting.

Copies of the "Upper Room" are given to every family represented by one or more gold cards. On July 1, there were seventy gold cards on the board and forty different families received copies of the "Upper Room."

vented his tragic experience.

"That is about all I know to tell you," announced my patient as he concluded his pathetic story.

What could I say to a man suffering so intensely? Could I offer hope, health and happiness to one so disturbed in mind and soul?

Honestly and prayerfully I needed time for constructive analytical thinking in regard to his trouble. I suggested that he come to my study on the following day for more definite suggestions. The idea of continuing our conference on the next day seemed to impart some sense of satisfaction to his disturbed soul.

The first conference was rather complete and adequate but there were certain indications which led me to con-

(Turn to next page)



## DEDICATORY HYMN

This hymn was used at the dedication of the Educational Building, Fairview Church (Baptist), Fairview, Ohio. Miss Mary Ischie is the author. Other churches may find it useful for a similar occasion.

Tune: For the Beauty of the Earth  
As with happy hearts we sing,  
Father, dear, to Thee we bring,  
Grateful praise for this glad day;  
Be Thou with us here we pray!  
Hear us as we pledge anew,  
Thine own work and will to do!

Those who've labored through the years,  
Overcame all doubts and fears,  
Inspired us to follow through  
On Thy paths of service true.  
In the future years may we  
Also steadfast, faithful be!

So that all may learn it well,  
Jesus' story here we'll tell;  
Teaching it to all who might  
Seek to live within Thy light.  
Father dear, Thy blessing give,  
That we may like Jesus live!

Here we'll guide Thy children small,  
Youthful hearts shall hear Thy call;  
Older ones can strength renew,  
For the tasks they have to do.  
All to Thee their tribute pay,  
On this Dedication Day!

May our circle wider grow,  
Brother Christians all to know;  
May we all our blessings share  
Making others' lives more fair;  
Lead us, Lord, we humbly pray,  
Ever onward in Thy way!

Amen.

## THE HANDS OF CHRIST

A Baby's hands in Bethlehem  
Were small and softly curled,  
But held within their dimpled grasp  
The hope of half the world.

A Carpenter's in Nazareth  
Were skilled with tool and wood;  
They laid the beams of simple homes  
And found their labor good.

A Healer's hands in Galilee  
Were stretched to all who came  
For Him to cleanse their hidden wounds  
Or cure the blind and lame.

Long ago the hands of Christ  
Were nailed upon a tree,  
But still their holy touch redeems  
The hearts of you and me.

Leslie Savage.

## A Case of Psychotherapy

(From page 30)

clude that part of the story was left in hiding. My patient had talked freely but there were signs of reservations. However, he had revealed about as much as could be expected in one conference. Much grist had been received for long and careful psychological grinding. The entire future of a personality was in the balance. My task was a staggering one.

(To be concluded next month)



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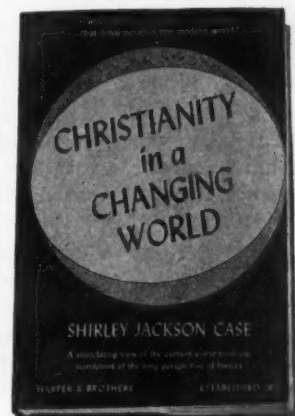


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# THE SERMON SCRAPBOOK

by Paul F. Boller

## THE WORD MADE FLESH

### Condensation of Christmas Sermon

*And the word was made flesh, and dwelt among us.*—John 1:14.

Christ is God: born in our human life and human relations. Jesus incarnated the ideals that live in the mind of God in a human life.

The word made flesh reveals God. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." God is like what we see in Jesus.

1. *Christ Reveals a Contemporary God.* Judge and Saviour—he is ever at hand concerned with the needs and aspirations of our human lives and our world today.

2. *He Reveals a Real God.* God is only real if he is incarnated—made flesh in your life and mine. Then he becomes real not only to you and me but to other people also. God incarnate in Christians makes him a living reality.

3. *He Reveals a Seeking God.* God seeks us where we are. In Jesus Christ he came to this earth on the first Christmas and has been coming ever since to seek and save the lost.

4. *He Reveals a God Who Lives With Us, in Us and Through Us.* He comes down to earth and experiences our way of living, entering our hearts and social relations. Christmas means God meeting man in the streets!

"Is not the message that we need, The prayer at Christmas time to plead, That Christ, reborn, may ever be In home, in shop, in industry? There is no hope for all this strife Save as His spirit enters life, Brings peace and joy to every heart, Reigns o'er our earth of heaven a part."

## A PERSONAL BETHLEHEM

There are two Christs, one of history, who was born on that first Christmas Day in quiet little "Bethlehem of Judea in the days of Herod the King." The other Christ is one of experience, who is born whenever men say, with Paul, "I live, yet not I, but Christ liveth in me." Both are necessary. The Christ of history is more widely known but too often he means no more to men than a religiously glorified Lincoln might mean. Such a Christ can never save the world. Vital religion comes only when the Christ of history



Paul F. Boller

becomes the Christ of one's inner experience. Then, and only then, will he emerge from a half mystical and half real existence in the world's yesterdays, shake the dust of tradition from his feet and walk boldly to the center of today's personal and social needs.

"Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee  
Thy soul is still forlorn."

—Robert Hayes Rolofson in  
*The Presbyterian Banner.*

## THE WAYSIDE PULPIT

Hate ruins the life of the hater.

\* \* \*

What you believe determines what you are.

\* \* \*

The law of love works; the way of love endures.

\* \* \*

Are we builders or wreckers?

## THE SALT OF THE EARTH

Salt has a threefold function: to preserve, to sting, to season.

1. *Preserve*—We are God's salt, which added to the world, will preserve and keep wholesome the life of the world.

2. *Sting*—Just as salt stings when it comes in contact with sores, so we as God's salt are to sting the world into consciousness of its sore-spots.

3. *Season*—Just as salt is necessary to bring out the good taste of food, so we as God's salt are to add savor and taste to the tasteless, savorless lives of men.

We are to add that God quality to all human living.

—Charles Whiston in *Instructions in the Life of Prayer*; E.P.F.

## WHAT THE HOLY SPIRIT WILL DO FOR US

*To as many as are led by the Spirit of God, these are the sons of God*—Romans 8:14.

1. He will point out our sins, present and past. John 16:7, 8.

2. He will lead us to the cross. Romans 5:10.

3. He will lead us to complete reconciliation with God. Acts 5:32.

4. We then experience Christ's nearness and his guidance in our daily lives. John 16:13.

5. This results in a changed disposition, outlook, and nature. II—Colossians 3:12-16.

—Peter Marshall in *To-Day*;  
The Westminster Press.

## CHRIST'S FOUR FREEDOMS

1. Freedom from Fear. I John 4:18.

2. Freedom from Death. John 11:26.

3. Freedom from Want. Matthew 6:33.

4. Freedom from Sin. I John 1:7.

## THOUGHTS FOR BIBLE SUNDAY

December 12, 1943

Joseph Choate: "The Bible made New England and New England made America."

Woodrow Wilson: "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelation of Holy Scriptures."

Calvin Coolidge: "The foundations of society and of our government rests so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

## THE DAY AFTER

The Christmas candles are burned out; the carols have died away; the star



is set; all the radiant song-thrilled night is past.

Thou alone, the eternal, remainest.

And Thou are enough! . . .

Remain to me more beautiful, more beloved, more real than any of the romance that clusters around Thy Birthday!"

—From *The Girl's Every Day Book*; The Woman's Press.

#### Paul Calvin Payne

What would be your feelings if you were invited to a birthday party where everyone received elaborate, expensive gifts except that one whose birthday was being celebrated? This is Christ's birthday. What gifts will he receive?

#### Kirby Page

Whether human society is to be a jungle or a cooperative community of free spirits will be determined by whether young men and women of vision join in the frantic struggle for possessions or whether they faithfully pursue the joy and the pain of creativeness.

#### Madras Conference

To all who care for the peace and health of mankind, we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations.

#### THE EARTH GOES TO BETHLEHEM

Millions of voices sing of a silent and holy night of long ago. Millions hear the story of a young mother who laid her firstborn son in a manger. Millions of Christmas cards take the mind back to a little town in a far away land. At Christmas time all the earth goes to Bethlehem. This year, as every year in the past, we shall be visitors to Bethlehem. Our hearts are filled with many emotions. We are happy over the joy of little children. We cherish the memories of other Christmases. And most of all, we are moved with a great concern over all who are in places of danger in this world which is now in the throes of a terrible war. These many emotions crowd our hearts. John Field Mulholland in sermon, *The Christian Century Pulpit*; The Christian Century Press.

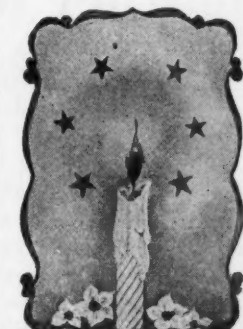
#### CHRIST MEETS ALL OUR NEEDS

An old tradition tells of the three Wise Men coming with their gold and frankincense and myrrh to the Christ-child at Bethlehem. One was an old man, one middle-aged, and one a youth. One by one they went into the stable where the Christ-child lay. The old man, instead of finding what he expected, found an old man, who talked

(Turn to page 35)

## Two Compelling Christmas Folders

### Candlelight Service Folder No. 2 In Colors



CANDLE LIGHT SERVICE  
In this year of life and the life we want  
the light of men.

This service has been planned for the churches and Sunday Schools and Day Schools which desire a program with a large percentage of lay participation. Old Christmas hymns and gospel readings make up the bulk of the program. A Choir is necessary for leading the singing, and a group of vested girls has an important part. One girl should be dressed as a Christmas angel. If a sermon is desired, it may be placed immediately following the "Message of the Candlelight." The church may be lighted with candles for the service. One large candle placed on the altar or communion table is not to be lighted until the proper point, as indicated in the program. The vested girls may be included in the processional to give it length.

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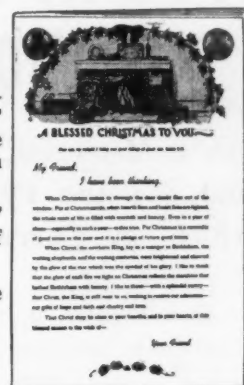
A new and timely pastoral letter. It pictures Christmas as a "Guest" whose "coming through the door" forces doubt to "fly out the window" as it fills the whole room with warmth and beauty. And this "even in a year of chaos."

It speaks of the "Cheer and the glow of the star" that brightened the waiting centuries—"the symbol of His glory."

It closes with a pastoral prayer that "Christ may be close to your heart and hearth."

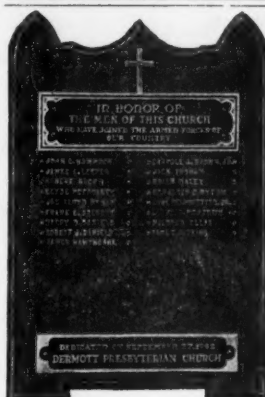
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## Churches Endorse "Journey to Jerusalem"

SEVERAL times recently we have carried advertisements of distributors of "Journey to Jerusalem," a 16 mm. sound picture. This picture is concerned with the boy Jesus, especially the events of the memorial visit to Jerusalem at twelve years of age. The film is an exact reproduction in sound and picture of Maxwell Anderson's New York stage play of the same title. It is one of the few instances in which a picture has been made of a stage drama in which changes have not been made. But this picture gives the exact play with the Broadway cast.

The picture is a splendid one to produce in your church during the holidays or in the weeks which lead up to Easter. The work is so well executed that your adults, youth and children will appreciate this experience in the life of Jesus as they never have before. Where it has been shown church audiences have been most enthusiastic.

It was shown at Riverside Church in New York City. Gertrude Fagan, Director of Worship of the Riverside Guild, says, "It was dignified and deeply

moving." St. John's Church of Charleston, West Virginia, says that an audience of children gave it "rapt attention." A letter from Christ Church, Tarrytown, says that, ". . . as the crowd left the church hardly a word was spoken. One person said that after seeing such a profound spectacle you just didn't feel like talking." Churches which have used the film have found, also, that it is a source of revenue. It can be featured as a big event.

The responsibility for saving this great stage play for church educational audiences was assumed by Mr. Joseph Pollak, president of Theatre-on-Film, 210 East 68th Street, New York City. It has been produced in 16mm. film and is not available on the commercial 35 mm. This means that if it is to be seen in your community it will have to be produced by a religious or educational group. It is available through Theatre-on-Film, address as given above and by other distributors. Write direct to Mr. Pollka who can give you the rental terms and other information.

### MY OWN KIND

I lived alone  
Amid the throng  
So long,  
I scarcely know  
Just how to meet  
Folks, on the level  
Of my street,  
Where wit meets wit,  
Steel sharpens steel,  
Mind answers mind,

And in the clasp of hand you feel  
The kind of thing you know is real.  
How strange it is I do not find  
Companionship, with my own kind!

I've lived alone  
Amid the throng  
So long;  
Each day I go  
And take my seat  
And add the figures  
On my sheet,  
Where, one by one  
The columns grow,  
The totals balance,  
And I go  
To eat some food  
And see a show,  
Or read some book,

Yet ne'er is absent from my mind  
The hope that somewhere I will find  
Companionship with my own kind.

I've lived alone  
Amid the throng  
Too long.  
There is a place

I know full well,  
Where fellowship  
And friendship dwell.  
Within its portals long has stood  
The ancient call to brotherhood.  
Its outstretched hand, it open holds  
And welcomes the wanderer to its fold.  
It keeps its members true and sane,  
Receives the prodigal again.  
Its doors are open now, I know.  
Back to its entrance I will go.  
And there in its shadows I will meet  
Friends, undiscovered on my street.  
In pew and pulpit, I will find  
Companionship, with my own kind.

Ralph W. Everroad.

### TONS OF CLOTHING FOR AFRICAN RELIEF

Twenty-five tons of clothing have been collected by the American Friends Service Committee at its warehouse in Philadelphia and offered to the Office of Foreign Relief and Rehabilitation Operations. Nearly four tons of the clothing were contributed by the Mennonite Central Committee, and over two tons by the Quaker warehouse in New York City.

The clothing, it is hoped, will be sent to North Africa, where the Quaker staff will be able to distribute it among refugees.



## The Sermon Scrapbook

(From page 33)

with him. The middle-aged king entered and met a teacher of his own years, who spoke with him. When the young man entered he, in his turn, found a young prophet. It is a strange story, but it has meaning. It means that Christ meets all our needs in childhood and youth, and in manhood and age. From *To-Day*; Issue by Hugh T. Kerr; The Westminster Press.

## A NINETEENTH CENTURY ACHIEVEMENT

The nineteenth century was a century of unprecedented achievement. It gave us the railroad and the steamship, Bessemer steel, the telegraph, and the telephone. It gave us Abraham Lincoln and William Gladstone and Robert Browning and a galaxy of other first magnitude personalities in almost every realm of human achievement—but if I were asked what I thought was the most far-reaching of the many achievements of the nineteenth century I should unhesitatingly say that it was the translating of the word of God into the language spoken by the vast majority of the men of earth. Francis C. Stifler in *Every Man's Book*; Harper & Brothers.

## NOT UNDERSTANDING BEAUTY

The mighty Yungfrau towered above the little Swiss valley where the author of a very popular book known all over the world stood looking up at range on range of snow-clad mountains.

Suddenly he stooped, and picked a tiny sweet-faced heart's ease, growing beside the pebbly brook.

He looked at it for a time and then turning to his young companions said, "I like to hold something like this in my hand when I look at this Yungfrau. It helps me remember that the Creator is as majestic and far beyond me as its giant peak and as near and beautiful as this."

His two young companions nodded their heads. But they did not understand. They thought of giant mountains as wonderful when one could make a record climbing them and as thrilling when one could win the skating trophy on their smooth, snowy slopes. They did not understand. Even when the soft rosy glow crept down over the silent heights at sunset, they did not understand. They said, "With such a sunset, tomorrow ought to be a pleasant day."

Poor youth. Children of modern man, madly rushing hither and yon, who cheated you out of the right that even the dull peasant possesses—the right to Reverence and Awe in the presence of Beauty! Margaret Slat-

# ★ A PERMANENT ROLL OF HONOR ★



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There is not a church in these United States that has not sent some of its members to the fighting forces of the country. What finer tribute could be given than to install a Roll of Honor in their parish church?

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15 cents each

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The Morehouse-Gorham Co. has a complete stock of Flags and Honor Rolls as well as all church supplies. Another new item is the Official Service Banner. Size, 2x3 feet, \$10.00; 3x5 feet, \$20.00.

This Service Banner contains numeral pockets below the stars (there are but two large stars on the flag) and a set of 15 cards allowing 30 numbers is provided. The numerals are changed just as on a Hymn Board. Material, Rayon Taffeta.

## Morehouse-Gorham Co.

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tery in *One in Seven*; Harper & Brothers.

## HOPE FOR THE NATIONS

To be sure, nations look today as if they never would learn to live together; but listen to an Englishman who visited America in 1860: "Fire and water are not more heterogeneous than the different colonies in North America. Nothing can exceed the jealousy which they possess in regard to each other. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy for the trade of the Jerseys. Massachusetts Bay and Rhode Island are not less interested in that of Connecticut. Even the limits and boundaries of such colonies are a constant source of litigation. In short, such is the difference of character, of manners, of religion, of interests in the different colonies, that I think were they left to themselves, there would soon be a civil war from one end of the continent to the other." But these American colonies did form a union, and that union still lives. In *These Prophetic Voices*.

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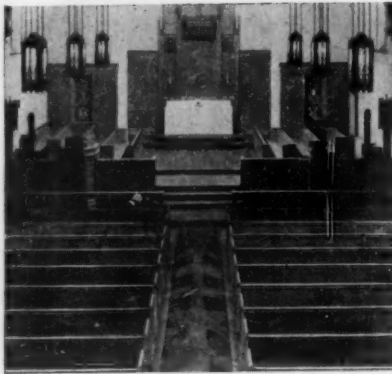
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## Biographical Sermon for December

Isaac Watts, the First Hymnodist

by Thomas A. Warner

*Speaking to yourselves in psalms and hymns and spiritual songs.—Ephesians 5:19.*

ISAAC WATTS was born July 17, 1674. He was the son of a non-conformist schoolmaster, who was also a Congregational deacon. He was imprisoned because of his refusal to conform.

It is said that Watts began to study the classics in his fifth year. That at the age of seven or eight he composed some devotional pieces to please his mother. He was educated at Newington, as he was not permitted to enter the universities because of his non-conformity. After taking a theological course he entered the ministry. He held the same pastorate until his death in 1748, a period of fifty years.

His health was always poor. In 1712 he was obliged to retire from active service. He was invited to spend a week at Abney Park, by Sir Thomas Abney. He remained there, a welcome guest, for thirty-six years.

Watts was only five feet tall. For that reason he was never married. The lady whom he asked to be his wife declined, saying that she admired the jewel, but could not admire the casket.

Watts was a man of great learning, of fine culture, and much intellectual force. He was greatly beloved by his congregation.

The *Encyclopedia Britannica* gives to the Congregationalists the honor of being the real founders of modern hymnody. The pioneer in this field was Watts. Before his day the only hymns the church had were the rough versions of the Psalms by Rouse and Tate and Brady.

Expressing his strong dislike of the versions of the Psalms which his people sang, Watts' officials challenged him to give them something better. He did. At the evening service that very day he presented his first hymn. It began, "Behold the glories of the Lamb." He then composed a hymn each week until he had written 242.

Watts was of the opinion that a hymn might be based not only on a Psalm, but on any portion of Scripture, or on any Christian sentiment. That was a bold and startling innovation for his day.

Watts' work was great in quantity

\*Watts wrote the famous Christian hymn which is sung all over the world:

"Joy to the world! the Lord is come;  
Let earth receive her king."

and fine in quality. Even today he is held to be the leader of hymn writers. Some hymns excel his in particular instances, but none in general excellence. In modern hymnals he furnishes a larger proportion than any other writer.

The biographer of Catherine and Craufurd Tait says that the venerable Jewish patriarch, Sir Joseph Montefiore, when over eighty was found by Mrs. Tait, the wife of the Archbishop of Canterbury, hearing the children of her orphanage repeat one of Watts' hymns. He said his mother had taught it to him when he was a child.

One of the most popular of Watts' hymns is the one that begins, "Come let us join our cheerful songs." A Miss Bird says she heard it sung at Richmond, Va., by three thousand negro voices, and the emotion produced was almost irrepressible.

Dr. Doddridge said that he was once preaching to a country audience in a barn, from the text, "Followers of them who, through faith and patience, inherit the promises." After the sermon he announced the hymn, "Give me the wings of faith to rise." The audience was so deeply moved that many shed tears, and some were not able to sing at all.

Watts was led to Jesus before he was nine years old, and he wrote hymns of praise at that early age. At Southampton, England, stands a monument of purest white Sicilian marble, nineteen feet high, resting on a pedestal of Aberdeen granite. On the front side, Watts is represented as instructing a group of children. Underneath are the words, "He gave to lisping infancy its earliest and purest lessons."\*

Writing to the Ephesians, Paul urged them to sing and to make melody in their hearts to God. That is a good practice. It has been made possible by Watts and the other composers who have followed him.

## PRAYER FORMULA

Adoration,  
Confession,  
Repentance,  
Thanksgiving,

And learning from God  
About righteous living;

Listening closely to what he may say,  
Getting a vision of life's better way,  
And courage and strength for the heat  
of the day.

This is formula 'A'

For one who would pray.

Ralph W. Everroad.



**HIS COMING**

There was only a shed for the little  
child's bed

When he came on that Christmas  
night,  
But the glory that shone was the grey  
of the dawn  
That is filling the world with light.

There was never a look for the spirit  
that shook

With the charge of her heavenly gem,  
Till the wandering led to a lone cattle  
shed  
On the highway to Bethlehem.

And the highway that led from that  
star crowned shed

Was the road to a cross and a grave,  
For the Master that came with a cross  
for a name  
Was the Lord of the ages to save.

He is coming today in the old fashioned  
way

Where the glittering world rides by;  
Though his cause may be poor, yet his  
kingdom is sure,  
And the hope that can never die.

He is coming again as the Savior of  
men,

He is coming unseen and unknown;  
Let us open the door for the Lord we  
adore,

He is coming at last to a throne.  
Robert MacGowan.

**THE MAN OF SORROWS**

Christ claims our help in many a  
strange disguise;

Now, fever ridden, on a bed he lies;  
Homeless, He wanders now beneath the  
stars;

Now counts the number of His prison  
bars;

Now bends beside us, crowned with  
hoary hairs.

No need have we to climb the heavenly  
stairs,

And press our kisses on His feet and  
hands;

In every man that suffers, He, the Man  
of Sorrow stands.

Author Unknown.

**THE WAY, THE TRUTH, AND THE  
LIFE**

O Thou great friend to all the sons of  
men,

Who once appear'dst in humblest guise  
below,

Sin to rebuke, to break the captive's  
chain,

To call Thy brethren forth from want  
and woe!

Thee would I sing. Thy truth is still  
the light

Which guides the nations groping in  
Thy way.

Stumbling and falling in disastrous  
night,

Yet hoping ever for the perfect day.

Yes, Thou art still the life; Thou art  
the way

The holiest know—light, life and way  
of heaven;

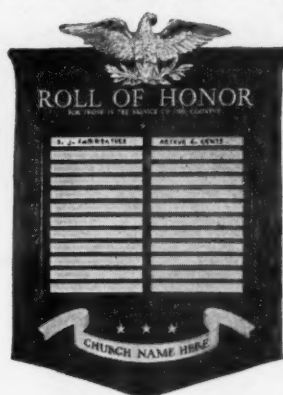
And they who dearest hope and deepest  
pray

Toil by the truth, life, way that Thou  
hast given;

And in Thy name aspiring mortals  
trust

To uplift their bleeding brothers res-  
cued from the dust.

Theodore Parker.

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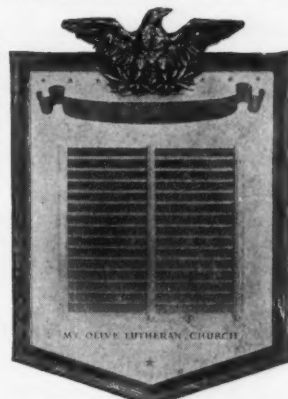
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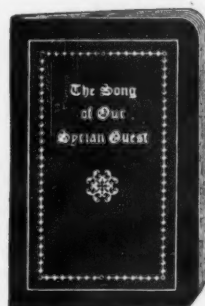
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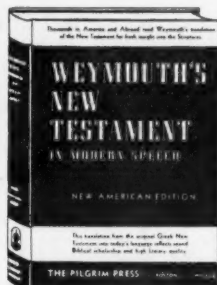
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New



Books

### Religious Thought

**The Divine-Human Encounter** by Emil Brunner. (Translated by Amandus W. Loos) Philadelphia. The Westminster Press. 207 pages. \$2.50.

In the days when gasoline was an unrationed commodity, as one travelled about the country it was not uncommon to see crudely painted on roadside fences the startling words, "Prepare to Meet Thy God." This admonition was sometimes even amended by local wags to read, "Slow Down to 35, or, Prepare to Meet Thy God."

In the mind of the original painter and of the wag was essentially the same idea of an encounter with God, an encounter coming into being only after death.

When Emil Brunner deals with this encounter of the human and the divine he has no such idea in mind. As the translator of this volume well says: "In these lectures he is talking about what happens when God meets man, the personal encounter between the Creator and the human creature." (p. 5). God meets man not in some limbo between heaven and earth with man as a disembodied spirit. Rather man with all his faculties and all his potentialities meets God and from that meeting "Christian truth comes into being."

Furthermore, this encounter has none of the quality in it which was in the mind of Jonathan Edwards when he preached his great sermon "Sinners in the Hands of an Angry God." For this encounter of which Emil Brunner speaks is a *Begegnung* which the translator has attempted to interpret by "encounter" used in the sense which Principal Cairns used it indicated "a meeting of two individuals in which no hostility is implied."

To understand the implications of that meeting Dr. Brunner contends one must go to the Bible which is "the source and norm of all Christian theology." The biblical revelation in the Old and New Testaments deals with "the relation of God to men and of men to God." Thus this "indissoluble two-sided, yet ever interchangeable and in a specific sense one-sided, relation" between the two is made explicit in the Bible.

In a characteristic unphilosophical way the Bible speaks of truth—truth acting. "In the measure that this understanding to truth again becomes alive in it, the church will find itself renewed again into the true church."

The divine-human encounter is inevitable. These two reagents—the human and the divine—must of necessity meet in the test tube of the present world order. What the resulting

precipitate proves to be has significant consequences.

I. G. G.

**Edifying Discourses** by Soren Kierkegaard. (Translated from the Danish by David F. Swenson and Lillian Marvin Swenson.) Vol. I. Minneapolis. Augsburg Publishing House. 119 pages. \$1.50.

That the work of this great philosopher and mystic, who because he wrote in a minor language was for decades comparatively little known in the English speaking world, has become a byword upon the tongue in American religious circles, is in large measure due to the unremitting toil of David F. Swenson ably assisted by Lillian Marvin Swenson. And it is upon the latter that the public will have now to depend for the interpretation of both Dr. Swenson and Kierkegaard due to the recent death of Dr. Swenson.

This book is the first of a series of four volumes projected which will seek to put into English the eighteen "edifying discourses" which Kierkegaard published between 1843 and 1855. Generally referred to as "sermons" Kierkegaard himself disclaims such a title saying in his introduction to the first ones: "This little book (which is called 'discourses,' not sermons, because its author has no authority to preach; 'edifying discourses,' not discourses for edification, because the speaker does not claim to be a teacher) only wishes to be what it is, something of a superfluity."

Nevertheless, as the contents of this first volume show to speak of such masterpieces as "a superfluity" is to display an excess of modesty. What we find instead is a great soul dealing with some of the soul searching questions of human existence. They are part of that determination expressed by Kierkegaard at the age of twenty-two when he declared: "What I really want is clearness with respect to what I ought to do, . . . I must find the truth which is truth for me."

One looks forward with pleasure to the publication of the other volumes the contents of which are set forth on page ix of this study. As the volumes are produced our debt to Lillian Swenson will increase.

I. G. G.

**Son of Man and Kingdom of God** by Henry Burton Sharman. Harper and Brothers. 149 pages. \$2.50.

This is a serious critical study of two conceptions in the New Testament, "Son of Man" and "Kingdom of God." The general literary method of criticism used is to make the Markan source primary, a sort of "control" in

checking Matthew and Luke. The problem is whether Jesus ever called himself "Son of Man" and if he did, in what sense he used the term. Dr. Sharman's conclusion seems to be that Jesus did not use the term concerning himself. There is much help for the serious New Testament student in the literary criticism of the passages where the term is used.

The phrase "Kingdom of God" in the New Testament has no connection with the phrase "Son of Man." The disciples, when they spoke of the kingdom during Jesus' lifetime, meant the Davidic-Messianic-Political overthrow type of kingdom. Subsequent to the death of Jesus, it meant for them the confident expectation of the return of Jesus on the clouds of heaven for the realization of the Danielic-Enochian-Apocalyptic type of kingdom. But Jesus thought of the kingdom differently. It was not to be certified by premonitory signs nor did it belong wholly to the future. The kingdom, for Jesus, was associated with doing the will of God. It belonged within the past, present and future and began when man originally conceived of God as moral will and gave God his complete allegiance.

The author, a charming gentleman, admits in his preface that the exposition will tax the patience of even the most interested reader. That is because Biblical literary criticism is not a particularly thrilling process to follow mentally. But the resultant ideas at the end of the process in this case are most stimulating.

H. W. H.

### Preachers and Preaching

**Changing Emphasis in American Preaching** by Ernest Trice Thompson. The Westminster Press. 234 pages. \$2.00.

When Dr. Thompson, who is professor of church history in Union Theological Seminary, Richmond, Virginia, was invited to give the Stone Lectures for 1943 at Princeton Theological Seminary he was informed that it was the desire of the faculty of that institution that he speak upon some theme in the general field of American religious thought or history, preferably in the history of American preaching. In acceding to this request he decided to consider the life and activities, especially the theological or ecclesiastical significance, of five men who to an unusual degree have helped to determine important trends in the modern American pulpit, the subjects of the lectures being Horace Bushnell, Henry Ward

(Turn to page 40)



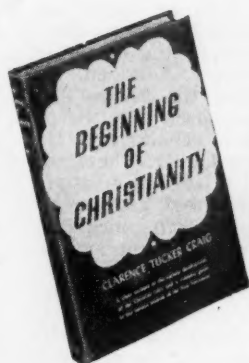
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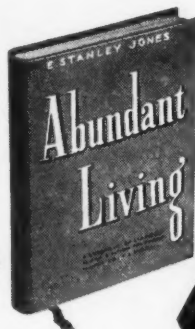
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It's a nice story, all the nicer for being a pretty general experience. There are profound truths about marriage which can be learnt only by a study of the Church's teaching; but there are certain things about marriage which one can learn only by being married.

How are both lots of knowledge to get into the one head? There is a law of the Church against priests marrying; and though there is no law against laymen studying doctrine, most of us act as if there were. The result is that very few people learn about marriage both ways.

That is why Wingfield Hope's book *LIFE TOGETHER* is so important. Father Gannon, S.J. (the President of Fordham), having read the manuscript, remarked that it "gave the impression of long experience on both sides of the altar rail"; and in his Foreword to the book he suggests that one might "jump to the conclusion that its author was a wise, human old spiritual father who happened to be the mother of a large and interesting family."

Wise and human are the two adjectives Father Gannon uses and they are exactly right. The argument of the book is that marriage will succeed only if there is whole-hearted acceptance of God's pattern. Now married life was meant by God to be happy: **God wants man to be happy even here upon earth:** "We are nowhere told to await heaven in a state of passive starvation."

Happiness, in marriage or out of it, is not possible unless our relation to God is right. There are certain needs of man that only God can satisfy. If God is forgotten, then husband and wife will seek the satisfaction of these needs in one another: **"This desperate turning to one another for what only God can give spells tragedy."**

But, on this one condition that all is referred to God, there is vast happiness that husband and wife may find in one another; and a large part of this happiness is meant by God to arise from the physical expression of their love. Upon this theme the book is superb. Sexual life must not be treated "as though it were a purely physical function which should be left to work independently of the spiritual life, except for such snubs and corrections as the aloof spirit may deal out . . . **to keep our sex life segregated from our spiritual life is to keep it segregated from God.**"

G. K. Chesterton wrote some of the greatest love poems in the English language: to his wife. There is no paradox there. **It is in marriage that love is glorified.** Chesterton says it in his poetry; here it is said almost as magnificently in the plainest prose. FJS

\*So Father Gannon, S.J., calls *LIFE TOGETHER* by Wingfield Hope. Sister Madeleva calls it "a book for mothers to give to their daughters, for fathers to give to their sons, for young married couples to read together, for older couples to re-read." Price \$2.50

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## Book Reviews

(From page 38)

Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschenbusch.

The result is a book of major importance in homiletical literature. Each of the five is studied as the center of a theological movement, Gladden, for instance, representing the "New Theology" and Rauschenbusch the "Social Gospel." The book is scholarly in the best sense of the word. Dr. Thompson seems to have read all of the writings of the five preachers and also everything that has been written concerning them. He treats all of them sympathetically but critically, the lectures being free from the vice of unrestrained eulogy. His own theology appears to be what might be described as an intelligent conservatism, but he discusses other points of view with sympathy and illumination.

This does not mean that some of the viewpoints expressed will not provoke dissent. Some will disagree with his statement that Horace Bushnell was "not a balanced thinker." Although his discussion of Washington Gladden is in the main sympathetic his criticism that that great prophet of yesterday "failed to grasp fully the sterner aspects of God's character, to realize that in the divine providence there is judgment as well as mercy and crisis as well as progress" is open to dispute.

*Changing Emphasis in American Preaching* belongs in a field in which more needs to be written. It makes one wish for additional material on this and allied subjects from the pen of the same author. It deserves a wide and thoughtful reading.

L. H. C.

**Great Nights of the Bible** by Clarence E. Macartney. Abingdon-Cokesbury Press. 224 pages. \$1.50.

This is another of the books of sermons which come from the pen of Dr. Macartney at the rate of two a year, or thereabouts. Since a minister preaches between fifty and a hundred sermons a year, and those of this one are worthy of publication, there is nothing surprising in the size of his output. *Great Nights of the Bible* is such exceptionally good reading that it is to be hoped that it will find readers among laymen as well as preachers.

To a greater degree than is sometimes the case this book is described by its title. It contains sixteen discourses all based on famous night scenes of the Bible, half of them being found in the Old Testament and half in the new. This is the second book of sermons in which the author avails himself of the drama of these dramatic night pictures, the other being *Night-Scenes of Scriptures* by Norman Macleod Caie, a Scottish preacher. Although it is very interesting to compare the two books, there is more difference than similarity in their approaches. Both of them are evidences of the almost illimitable possibilities of genuine Biblical preaching.

This Macartney book is somewhat more dramatic than some of its predecessors, this being especially true in the two sermons on Daniel. The one dealing with Belshazzar's feast being entitled "The Night of Dissipation," and the one based on the account of Daniel in the den of lions bearing the caption of "The Night with Wild

Beasts." "The Night of the Shipwreck" has for its text, "About midnight the shipmen deemed that they drew near to some country" (Acts 27, 27), and its Biblical background consists of the adventures of Paul upon the island of Malta.

Not everybody who reads this volume will agree with the author's theology or Biblical interpretation, but few will be able to lay it down without having read every word in it.

L. H. C.

**The Confessions of St. Augustine.** Translated by F. J. Sheed. Sheed and Ward. 354 pages. \$3.00.

This is a rather late date for anyone to analyze in a review *The Confession of St. Augustine*. The reviewer can, however, with all propriety point to the beauty and clarity of a new translation now available. The volume includes the entire thirteen books. Each book is carefully divided and pre-analyzed so that it is easy to find any desired passage.

The *Confessions* make one of the great books of the Christian era. Here is first hand authority in both religion and psychology. In a sense St. Augustine is a forerunner of the modern psychiatrist. Most amazing are his discussions of his adjustments to sex problems, celibacy and marriage. The readers see in the volume the source of the Roman Catholic leniency toward sexual offenses. Our puritan forefathers of the "Scarlet Letter" days could have profited from St. Augustine. The later books deal, of course, more with theology.

If one plans to study St. Augustine's *City of God* this volume of confessions makes the appropriate background. You will find a man, a very human man, who eventually achieves a vision of God. But he remains, even as you and I, a creature of the flesh.

W. H. L.

## The Pastor

**Personality and Mental Illness: An Essay in Psychiatric Diagnosis** by John Bowlby, M.D. Emerson Books, Inc. 288 pages. \$2.75.

The author of this book, an able clinical psychiatrist connected since 1936 with the London Child Guidance Clinic, has here made a clarifying contribution to both professional and lay understanding of human personality in its wide range from health to illness. He follows Kretschmer on the continent and Meyer and Hoch in America in what might be called the "gradation theory of personality; viz., that healthy personality grades off into psychoneurotic or psychotic personality with only a quantitative, not a qualitative, differential." This is opposed to the older theory of Kraepelin and his school which held that each of the various functional psychoses were separate disease-entities qualitatively different from anything seen in healthy people. Far from being an arm chair theorist's study, however, this book is based on clinical experience at first hand.

Dr. Bowlby's approach leads him to emphasize the importance for psychiatric diagnosis, of studying not only a few isolated symptoms but the total personality of which so-called patho-

(Turn to page 42)



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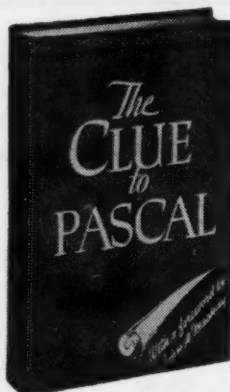
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### Book Reviews

(From page 40)

logical symptoms are only a small part. From the standpoint, too, of the total history of a personality, a neurosis or a psychosis becomes only an episodic excerpt from a very much larger whole. This is a welcome emphasis for the pastoral psychiatrist, who seldom deals with the more "serious" cases of mental sickness.

Probably the book's most valuable contribution lies in its quite unique "schedule of personality traits" which Dr. Bowlby regards as significant in distinguishing the major types of personality. He groups these under such heads as Work and Interests, Social Relations, Attitude to Authority, Mood, Temper, Attitude to Family, Sex, Habits and Obsessions and Health. These are all sub-classified, some with as many as twenty-two subheads. Dr. Bowlby then tabulates these traits for thirty-six of his own patients who were suffering from a psychosis. His table, most revealing for any serious student, points the way to a sounder classification of normal, neurotic and psychotic types than the more orthodox classifications, which were too neat to be quite valid.

While this book is scarcely one for the beginner, it should be said that it is not too technical for any intelligent student of human personality to read and study with much profit. Indeed, the author's lucid style makes its reading almost easy.

L. L. McK.

**The Church and Psychotherapy** by Karl Ruf Stolz. Published by Abingdon Cokesbury. 312 pages. \$2.50.

The author, at the time of his lamented death last March, had been well known for some time as one of our leading authorities on religious education. He had become a specialist in the application of psychology to the Christian propaganda. For sixteen years he had been dean of the Hartford School of Religious Education.

A number of earlier volumes had made his name familiar to ministers and laymen, particularly his *Psychology of Religious Living* in 1937 and his revised *Pastoral Psychology* in 1940. The present volume is really the completion of a trilogy and its twelve chapters deal with the healing ministry of Jesus, the anticipation of psychiatry by the Christian fellowship, representative therapies of the church today and similar themes. The eleventh chapter on *Vocational Neuroses of the Minister* is well worth the price of the whole volume.

Professor Elmer G. Homrighausen of Princeton Theological Seminary writes a most enthusiastic introduction. At the end are twelve pages of a very valuable glossary of psychological Terms and three and a half pages of selected bibliography as well as several pages of index.

F. F.

**Some to Be Pastors** by Peter H. Pleune. Abingdon-Cokesbury Press. 191 pages. \$1.50.

What a boon this book will be to

ministers, especially those just entering this sacred calling. The author out of his experience has presented, in this volume, many things which every pastor can well apply to his work. The young minister will find, here, things which will help him to do his work efficiently and will keep him from erring like so many of those who have not had such direction.

The book takes the minister all the way from ringing doorbells to pastoral psychiatry, and this is a wide range. He points out what to do in many situations such as in times of sorrow, matrimony, vacation and other occasions. One chapter on the subject "In a World of War" is worth the price of the book. We hope that this volume will have a wide circulation especially among young ministers.

A. H. J.

### Biography

**The Chiangs of China** by Elmer T. Clark. Abingdon-Cokesbury Press. 123 pages. \$1.00.

"The most influential woman in the world today." More than one observer has applied this statement to Madame Chiang Kai-shek. She is one of the famous Soong sisters who have influenced the modern history of China. Elmer T. Clark, an executive of the Board of Missions of the Methodist Church has had ample opportunity to study the lives of the Generalissimo and his wife and presents the story of



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their lives and heritages in an interesting, but brief volume.

The Soong girls had as father Charlie Soong, a Chinese boy who was converted to Christianity in America and who returned, after an education in this country to China as a missionary. From the ministry he changed to religious publishing and acquired some competence. His wife was not alone a loyal helpmeet but a devoted Christian whose prayer life has become a modern saga.

The Generalissimo was a Buddhist who studied Christianity to meet a requirement to marry Mayling Soong. Under the guidance of wife and mother-in-law he became a Christian. There is a strange blending of the Orient and the Occident in the characters. Conflicts in marriage ideas are revealed. Personal habits and social attitudes combat American conceptions of social Christianity. There is a loyalty to Christ and an ambition to evangelize which challenges the entire church.

You should know more about the Chiangs.

W. H. L.

**Life Out There** by Sergeant Johnny Bartek. Charles Scribner's Sons. 117 pages. \$1.75.

One of the religious phenomena coming out of the current war is the impressive list of first-hand accounts of spiritual adventure upon the part of our fighting men. Such a book is this volume by Sergeant Johnny Bartek, a

companion of Captain Eddie Rickenbacker in his epochal Pacific flight and rescue. Johnny Bartek is not a man of letters; he freely confesses that he never read books and certainly never dreamed of writing one. In fact, he didn't write this one; he "talked" it to Austin Pardue in the presence of court stenographers who recorded their conversation verbatim. From the 239 pages of manuscript thus secured the book was printed without revision or grammatical polishing. Hence we have an utterly unsophisticated account of Bartek's experience and its attendant emotions and reactions.

Johnny is the son of devout Christian parents and, prior to this incident, was a somewhat regular church attendant with a nominal Christian experience. The famous New Testament which he carried was published by the Westminster Press and presented to him by the First Baptist Church of Freehold, New Jersey. Fitted inside its case was a little "Devotional Guide for Service Men" prepared by the Presbyterian Church, U. S. A., which Johnny and his companions found to be very helpful. Many remarkable happenings occurred on the life rafts—Johnny and others call them "miracles." The greatest of these from a physical viewpoint was the mere fact of their survival and rescue after twenty-one grueling days, and the greatest from a spiritual viewpoint was the birth of faith in the life of every man in the group.

The testimony of Johnny Bartek is (Turn to page 44)

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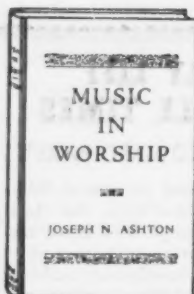
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The author was formerly Professor of Musical History and Theory at Brown University and Lecturer in Music at Wellesley College.

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## Book Reviews

(From page 43)

rather well summarized in this statement of his, "The big thing about this story is that we had a Catholic on board, we had one that goes by the Golden Rule, we had an atheist and I was a Baptist. . . . We had big shots and we had one of the most famous men in the country and we had regular officers and we had down to one of the lowest fellows—a private in the Army. But we all came out with the same conclusion—we all have faith." That faith is so strong in the case of Sergeant Bartek that he intends to become a minister after the war.

Dean Austin Pardue of St. Paul's Cathedral, Buffalo, New York, did not serve as the "ghost writer" of this book. He did encourage and lead Bartek in the enterprise and contributed an "Introduction" and a concluding section entitled "Some Notes About Johnny Bartek and His Family." Ten good photographs contribute to the interest of the volume. Many ministers will find it suitable for a Sunday evening or mid-week service book review.

F. L. R.

**Burma Surgeon** by Gordon S. Seagrove, M.D. W. W. Norton & Company. 295 pages. \$3.00.

This book is an interesting personal account of a Baptist medical missionary. The author writes out of his experiences of twenty years, both in peace times as well as in war times. There are sixteen different illustrations found throughout the book. They give the reader a very good idea of Burma and

her people. One should put *Burma Surgeon* on his "must" list of missionary reading.

Part one deals with the Baptist mission located at Namkham in northern Burma—the doctor and his family's arrival, the surgeon's training of his own nurses, the various operations performed with instruments rescued from wastebaskets and incidents connected with the building of the Dr. Harper Memorial Hospital at Namkham.

Part two tells about the doctor's journeys along the Burma Road while that highway is under construction. He has many calls to minister to the ailing in the Chinese Army as well as to the civilians.

Part three relates the doctor's medical experiences in the Chinese Army under General Stilwell. The surgeon is made a major in the Medical Corps and his nurses serve with him. They finally retreat with the Chinese Army and their last assignment is in Asam.

H. D. H.

**Exiled Pilgrim** by William Hubben. The Macmillan Company. 261 pages. \$2.00.

This is the life story of a German born at the close of the nineteenth century. Mr. Hubben was brought up in the Roman Catholic faith but after World War I, in which he fought on the side of the Germans, he joined the Society of Friends who were then feeding children in Germany.

When Hitler came into power he felt he must leave Germany as he was heartily out of sympathy with Nazism. He is now a teacher and director of religious interests at the George School in Pennsylvania. He has been a teacher all his life except for the period of World War I.

This is a sensitive and interesting story of a life, quite charming in parts. The stories of his early childhood, being taught to read the Bible upside down, and having a grandfather who might have "captured" Napoleon, whistling in church and his experiences in school where there was more "licking than learning," will touch the hearts of readers. The picture of the European Friends is interesting. He tells the truth about traditional German militarism and the demonic methods of Hitler. He has no apology, but rather loathing, for the conduct of Germany in the present instance. In this one feels that men like Mr. Hubben may have a chance of introducing more realism than there has been in the past into the idealistic pacifism of the Quakers.

H. W. H.

## Religious Education

**From Dot to Dot in the Life of Christ** by Sylvia Stewart. The Standard Publishing Company. 52 sheets. 35c.

For some years the "dot-to-dot" method of tracing pictures has been popularized in the secular press. Miss Stewart is apparently the first to show the possibilities of this device as a method in Christian education. This type of handwork should have special appeal to children of the Primary Department in Church Schools and Daily



Vacation Bible Schools. We hope that Miss Stewart will prepare further series dealing with Bible stories. She is a primary teacher in the Riverside Church of Christ, Akron, Ohio, and has achieved distinction in the field of juvenile illustration.

J. C. P.

**You Can Do It!** Activities for children's groups at church. Text by Atha A. Bowman. Photographs by Ralph Berry. Compiled by Margaret Clemens. The Judson Press.

Here is an unusually well illustrated and suggestive work on various types of creative activities for children in the church school and especially in vacation church schools.

There is an introductory article which deals briefly with the importance of creative self-expression and with the need, the principles and various kinds of creative activities like litany writing, clay work, the peep box, painting and original music. But the main body of the book consists of twenty-five studies of specific projects. On each of these pages there is a concise outline of the steps involved and each step is illustrated by a photograph of children at work under their leaders. Some of the projects illustrated are spatter painting, blue-printing, making a movie of Psalm 100, a friendship box of shells, arranging a worship center and picture appreciation. The photographs are excellent. With a work of this sort no teacher should complain of not knowing how to lead children in creative activities.

J. C. P.

**A Camping Manual** by R. Alice Drought. A. S. Barnes & Company. 167 pages. \$2.00.

In this most instructive manual, Miss Drought has given complete information on the problems and pleasures of camping. The author is an internationally known authority. The manual has been prepared in response to repeated requests for specific information on various subjects relating to camping.

The subjects dealt with in this volume are important for a better understanding of camp life and administration. Problems of camp site selection, health, safety, food, mental health, business management, counselor training, programs and trips taken out of camp are very thoroughly discussed. An excellent bibliography follows each chapter. There is an appendix which very practically gives examples from actual experience of camp site selection, health, safety, feeding in camp and program making. A general bibliography concludes the volume. This volume will be of value to church school superintendents and ministers in particular who from time to time may be responsible for camping trips.

T. R. L.

**The Story of Jewish Holidays and Customs** by Dorothy F. Zeligs. Bloch Publishing Company. \$1.50.

This well-written, well-illustrated book for intermediates presents in story form the Jewish holidays in their chronological order and some of the customs observed in common today by

the three major groups in American Jewry. Written that Jewish children might appreciate the religious significance of their holidays and customs, the continuity and development of Jewish life from past to present, and relating the whole to the Old Testament, it is a valuable book. It is equally valuable to Christians for the information it would give to our children concerning the common heritage of Jews and Christians, for background in the festivals observed in New Testament times by Jesus and his disciples, and for relating Old Testament verses and Bible books to contemporary life. Much of the Bible lacks reality for the average Sunday school pupil; this book shows that a people living among us are still perpetuating customs and festivals, primarily religious, whose origins are stated in the Book of Books. I recommend this book be used for reference by Christian teachers and pupils and that church libraries add a copy to their shelves.

H-L. H. P.

**With the Jewish Child in Home and Synagogue** by Elma Ehrlich Levinger. Bloch Publishing Co., New York. School edition.

Another book in story form describing Jewish holidays and customs. Its informality and readability will appeal to the average intermediate. This book contains a good deal of poetry describing the festivals—much of it by Jessie Sampter, sometimes referred to as the woman Tolstoi of Judaism. These little verses all the way through will delight children. This, too, would be valuable in a church school library for reference, serving the same purpose as the above-mentioned book which is more expensive.

H-L. H. P.

**The Bible in the Building of Life.** A Course for Fifth or Sixth Grade in the Weekday Church School by Mildred A. Magnuson. Paul H. Vieth, editor. Teacher's Book, 245 pages. \$1.50. Pupil's Book I and II. Abingdon-Cokesbury Press.

This course is one in the Co-Operative Series of Vacation and Weekday Church School Texts published for the International Committee on Curriculum. Its purpose is to "make the Bible a foundation in the building of life" through developing Biblical knowledge and appreciation on the part of the student with a view to gaining insight and guidance for present-day living from the wisdom of the ages. The Bible is presented as a constructive factor in the life of growing children and emphasis is laid on its functional use.

The course is divided into three units that deal respectively with Discovering What the Hebrews Learned, Using the Psalms in Worship, and Knowing and Following Jesus. The second of these units is rather short, containing material for three sessions whereas the first and last units provide for twelve or thirteen. There are excellent suggestions for the making of maps, friezes, models, dramatizations, lantern slides, and so forth, and the story material is well done. The Pupils' Books for this course reveal insight and good workmanship although their attractiveness would have been much enhanced (Turn to next page)

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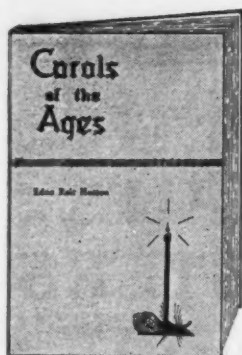
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## Book Reviews

(From page 45)

hanced by reproductions of photographs from Palestine.

While some may feel that in its frankly Bible-centered emphasis this course deals inadequately with relating the Bible to present-day life, it is of high merit and is worthy of wide use. Miss Magnuson's work reveals painstaking scholarship and a real understanding of how to make the Bible interesting to boys and girls.

J. C. P.

## Various Topics

**Lighted Passage** by Howell S. Vincent. Dorrance & Company. 240 pages. \$2.00.

Most Christians dismiss psychic phenomena such as the appearance of the dead to the vagaries of various spiritualistic cults. Occasionally someone like Sir Oliver Lodge disturbs the accepted indifference of the churches by insisting upon the validity of such phenomena. In *Lighted Passage* a minister relates his own experience. His only daughter and her husband were killed in an accident three days after their wedding. But this appalling tragedy became for the stricken father a path to a consolation of great beauty.

Ministers should read this book that they may serve with better understanding in time of bereavement. Few will accept all the conclusions of the book but the sincerity and conviction of the author show how even a great tragedy can become a lighted passage into a fuller understanding of the life everlasting.

J. F. M.

**The Church of Christ** by Thomas W. Phillips. Standard Press. 345 pages.

This is the sixteenth edition of a book written a number of years ago by a prominent layman in one of the larger religious bodies of the nation. The fact that is entering this edition is evidence that it is a great seller.

The purpose of the book is to call the attention of its readers to a consideration of the New Testament church. It is not biased or sectarian, but presents the subject of the Church of Christ in a very readable and understandable way. Indeed, it does more than that, for it plainly shows the New Testament way of preaching the gospel, adding to the church, and carrying on missionary work.

The author, while not a preacher, shows that he had a clear and personal knowledge of the New Testament. He has, in this volume, shown the way of salvation that many may understand. He is a foe to denominational divisions, and seeks to present a way of unity. This book should be read by every Christian.

A. H. J.

**St. Luke's Story of Jesus** by Hope Costley-White. The Macmillan Company. 117 pages. \$1.40.

To her child-readers, the author says: "Perhaps when you have read what is in this book you will want to take your Bible and read right through Luke's Gospel." There is hardly a child that will not do that very thing after reading this delightful and wholly charm-

ing introduction to Luke's story of Jesus. The most beautiful and important incidents from Jesus' life in the text of the Revised Version are on the left-hand pages and on the right some notes to explain and help the child understand their meaning. The maps and illustrations add a great deal. It could be used very well as a book of devotions with children, but it deserves a wider use. This reviewer would like to see it used as a Sunday school course "in the most beautiful book in the world."

H-L. H. P.

**Happiness for Sale** by Grace Noll Crowell. Augsburg Publishing House. 75c.

The distinguished poetess ventures in the field of children's stories and gives us a beautiful little story about a little girl who asked nothing for herself but wanted her Christmas quarter-dollar to be spent in making others happy. The book has been attractively printed and bound and will be appreciated by your own children.

W. H. L.

**Christmas. An American Annual of Christmas Literature and Art.** Augsburg Publishing House. Paper \$1.00. Cloth \$2.00.

This Christmas annual has become an accepted volume in American homes. The sale has increased year after year. The high quality of pictures, stories and art of earlier years has been sustained. A large page, 10 1/4 x 13 3/4", is used which makes possible attractive art pages. The table of contents divides the volume into the following parts: Christmas Stories, Christmas Articles, Christmas Poetry, Christmas Carols, Christmas Art and Christmas Photography.

The full page color designs are to be especially commended. Grace Noll Crowell's sonnets on the Four Freedoms, accompanied with wood block engravings, make an interesting feature. A two-page spread of a Louisiana Negro church scene makes a most attractive feature.

W. H. L.

## PASTOR DRIVES BUS

Wilmington, Delaware—The Rev. Paul E. McCoy, pastor of the Hillcrest Methodist Church here, drives a six-ton passenger bus twice a day as his direct contribution to the war effort.

Every week-day morning he circles the city and the north suburban area, picks up 40 passengers and takes them to the Hercules Experiment Station. Every afternoon he brings them home.

"I feel this way about it," Mr. McCoy said. "I wanted to make a direct contribution to the war effort and driving the bus does not conflict with my work as a minister. I guess I'll continue for the duration."

The bus-driving job has not been entirely a loss from the religious point of view. Since he started driving the bus last December, Mr. McCoy has obtained six new members for his church through his contacts with the passengers.



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**Ministerial Oddities**

George Macdonald, the Scotch novelist, wrote: "As a profession the ministry is the meanest way of making a living in the whole creation, one deserving the contempt of every man, honest enough to give honorable work, that is, work worth the money, for the money paid him. On the other hand, it is the most glorious of martyrdoms for a man who, sent by God, loves the truth with his whole soul, and is never happier than when bearing witness of it, except indeed in those blessed moments when receiving it of the the Father.

Rev. G. H. L. Beeman, in a letter to the *Cleveland Plain Dealer*, said in part: "The writer was greatly interested in Dr. Bruce Barton's recent story in your paper, headed 'The Good Old Days.' I am in my sixty-fourth year, and can remember well the somewhat slurred 'horse and buggy' days. But I was surprised to learn that a minister, Dr. Barton's father in this case, could receive as much of a salary as \$800 as a circuit rider in the Tennessee mountains, say sixty years ago, perhaps more." He went on to say that in 1895, after graduating from McCormick Seminary, he accepted a call from three Presbyterian churches in Knox county, Ohio, at a salary of \$600 a year, with the understanding that "I paid back to the trustees of the church where I made my home \$50 a year for the upkeep of the parsonage."

A former bishop of Manchester sent a pamphlet criticizing his lordship's remarks on the living wage. Dr. Moorhouse replied: "You taunt me with the amount of my income. Perhaps it may astonish you to be made acquainted with the following facts. I live as plainly as any working man, and believe that I work harder and more hours than nine out of ten working

men, and yet I am compelled, by the expenses incident to my office, to spend 1,000 pounds a year more than my 'official income.'"

\* \* \*

When William of Poitiers returned from the Crusades, he resumed his dissolute life. In 1114 a bishop was about to excommunicate him, when he drew his sword and threatened to kill the bishop if he uttered the dread formula. But the bishop spoke the fatal words with solemn emphasis. "Strike now," he said. But the count sheathed his sword.

\* \* \*

While living in Antwerp as a spiritual teacher to the English residents there, William Tyndale was the object of intense dislike to the ecclesiastical authorities of the country. Attempts were made to persuade him to return to England. Vaughan, the representative of the English court at Antwerp, was employed to allure him. When this attempt failed, he was betrayed into the hands of the government through the intrigues of two Englishmen. Being convicted on a charge of heresy, he was condemned to be strangled and burned. The inhuman sentence was carried into effect at Vilvord, near Brussels.

\* \* \*

The palatinate of Durham (political division) existed from time immemorial till the year 1836. It was presided over by the Bishop of Durham for the time being, and comprised within the limits of its jurisdiction the whole county of Durham. Its possession made the bishop, next to the king, the most powerful temporal prince in England. "He had," says an old writer, "his Courts of Chancery, Common Pleas and Exchequer. He had the power to levy taxes for the defense and service of his Palatinate, to make truce with his enemies, to raise troops and impress ships in time of war. He sat in judgment of life and death, and could inflict capital punishment."

He could create barons of his Palatinate, and summon them to his councils, and he could confiscate their lands  
(Turn to next page)



"Peace on earth and good will",  
Souls that are gentle and still  
Hear the first music of this  
Far off, infinite bliss—  
—Edwin Arnold ("Tulside")

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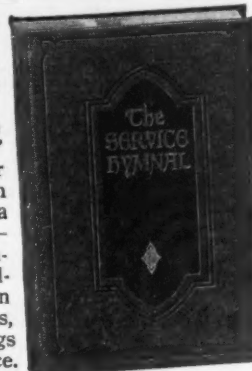
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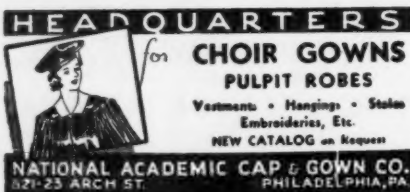
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## Twelve Sermons on the Apostles Creed

by *S. Carson Wasson\**

**T**HIS winter and spring I preached to my congregation a series of sermons on the Apostles' Creed—the Virgin Birth, the Return of Christ, the Resurrection of the Body, and the whole gamut of its glorious, solid tenets. It was a strengthening experience, as I look back on it, for both preacher and people. We both felt centuries of Christian gallantry and conviction pulsating through this noble creed, when we recited its words together. We know now as perhaps never before the blood, heroism and tears, as well as the invincible hopes welling up in that hymn, "Faith of our fathers living still, in spite of dungeon, fire and sword." Best of all, we know the truth of the Creed, imperishable and luminous.

It was for several reasons that I chose to spend some twelve weeks developing this theme and distributing printed summaries of the sermons after each service.

For one thing, we are a generation ignorant of the beliefs of Christendom. The content of the faith of our fathers has become strange to us. Our motto has been "By their fruits ye shall know them." How true, yet fruit grows only on healthy, substantial trees with branches, trunk and roots. Furthermore, the fruit of Christian living has been getting a trifle pithy of late. Indeed it was this observation that led me into my sermonic venture. Like any gardener would, I surmised that to increase the fruit, the roots must be enriched.

I had grown ill of that ubiquitous and nauseating remark, "I don't care what a man believes, it's how he lives

\*Minister, Wayne Presbyterian Church, Wayne, Pennsylvania.

that matters." That is a monstrous fallacy in that it separates life and faith. These two were meant to be one flesh. To separate them is to separate a man's head from his heart.

It might be well to interject here some convictions I have reached as to the place and purpose of creed in a Christian's life. John Baillie in his *Invitation to Pilgrimage* says, "Christian faith does not consist in believing a number of unrelated things, but in surrendering ourselves to a single act of trust in the God and Father of our Lord Jesus Christ." I wish he had inserted the word "only" before "consist." In fact, if I understand the whole thrust of Professor Baillie's contention in that excellent little book, he would agree to the revision.

All this is by way of saying that the acceptance of formation of a creed comes last in a man's spiritual experience, but unless he arrives at the point where he requires a creed, he remains spiritually immature. So at Pentecost and all through the Acts there is not much evidence of a systematic ordering of a body of faith. As Screwtape, wise old devil that he was, said to Wormwood, "the earliest converts were converted by a single historical fact (the Resurrection) and a single theological doctrine (the Redemption) operating on a sense of sin . . ." But later, as the white hot passion of those early Christians hardened to meet the hammer and blows of a hostile and pagan world with antagonistic thought-schemes, they developed a solid faith that they could express and exhibit. We are indebted to Paul for this aspect of the faith. "An undogmatic Christianity is a contradiction of terms," says John S. Whale, and he is right.

### Ministerial Oddities

(From page 47)

for treason against him. He possessed all manner of royal jurisdictions and rights, could coin money, grant licenses to establish castles, churches, hospitals, or other charities, could create corporations and grant markets or fairs. In short, every sort of profit, and every post of honor or service, was at his disposal. The king could not interfere with him, nor could the king's officers enter the Palatinate without his sanction.

Dr. R. L. Wagoner was at one time president of Baldwin University. In his early life he was a bricklayer. It was while laying brick during the building of the Williams Street Methodist Episcopal Church at Delaware that he received the inspiration which led him to study for the ministry. He was impressed with the many students attending Wesleyan University, a number of whom he learned were working their way through the university. "If they can do that," he thought, "I can do it also," and he put his thought into action.



I. Topic: "Almighty God, Creator and Father." *The Creed*: "I believe in God the Father Almighty, maker of heaven and earth."

II. Topic: "Jesus Christ Our Lord." *The Creed*: "I believe . . . in Jesus Christ his (God's) only Son our Lord."

III. Topic: "The Virgin Birth of Christ." *The Creed*: "I believe . . . in Jesus Christ . . . who was conceived by the Holy Ghost, born of the Virgin Mary."

IV. Topic: "Despised and Rejected of Men." *The Creed*: "Jesus Christ . . . suffered under Pontius Pilate, was crucified, dead and buried."

V. Topic: "Where Are the Dead?" *The Creed*: "Jesus Christ . . . descended into hell."

VI. Topic: "Christ Risen, Ascended and Interceding." *The Creed*: "The third day he (Christ) rose again from the dead, ascended into heaven and sitteth on the right hand of God the Father Almighty."

VII. Topic: "The Christ That Is to Be." *The Creed*: "From thence he (Christ) shall come to judge the quick and the dead."

VIII. Topic: "The Spirit of the Living God." *The Creed*: "I believe in the Holy Ghost."

IX. Topic: "The Holy Catholic Church." *The Creed*: "I believe in . . . the holy catholic church."

X. Topic: "The Fellowship of Kindred Minds." *The Creed*: "I believe in . . . the communion of saints."

XI. Topic: "The Forgiveness of Sins." *The Creed*: "I believe in . . . the forgiveness of sins."

XII. Topic: "Bodily Resurrection and Everlasting Life." *The Creed*: "I believe in . . . the resurrection of the body and the life everlasting."

Our fallacy has been to think that warm Christian living flies out the window when a creed comes in the door.

Joseph Haroutounian in a provocative book of his entitled *Wisdom and Folly in Religion* would condemn this thesis. He says, "the resurgence of a passion for believing the greatest number of traditional doctrines is often camouflaged as a return to the essentials of Christianity. . . . Such reverence to dogmatism is a futile gesture where there is no authoritarian church which demands and receives assent." Later in the same paragraph he goes on, "When one believes he acquires no virtue . . . to think otherwise is to believe in magic . . . the Protestant be-

(Turn to page 51)

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# What The Service Flag Means

by John R. Bouldin\*

**W**E are privileged today, as a congregation, to dedicate the service flag which you see here in the sanctuary. With twenty-five blue stars and one gold star upon it, the flag speaks an eloquent message. It bids us think seriously of "what the service flag means." The message of the flag is found in the colors which adorn it, four in all.

I. First, there is blue. There are twenty-five blue stars, each star a name; a picture; a human life; a sacred soul. The blue of the flag tells us of personality. This is a living flag, composed, not of so much perishable material, but rather of young and vigorous life. The flag is a symbol of life and personality.

As you look at the blue stars they remind you of the lives of those whom you love and hold dear. Each star—a son; a brother; a husband; a sweet-heart; a friend. You may see in each star a picture; a smile; a gleam of bright eyes. Or you may see eyes closed in prayer; or lips which breathe an "Our Father."

This, then, is what this flag means, first of all. It is a story of life and people—your own people engaged in a struggle the like of which man has never before seen.

But look—blue is also the color of the sky—that beautiful curtain of the heavens upon which the angels pin God's stars at night. "God's blue" is the background of all our lives and is the background of the lives represented in these blue stars. Underneath us all are "the everlasting arms of God" whose blue sky above is a protecting canopy that overarches all our days, and unites the children of the world.

II—White. A second color of the flag is white. There are times when white signifies surrender, but in a service flag white stands for purpose, purpose which is being hammered out at "white heat" like molten steel. White, then, stands for strength, the strength of youth, pliant, supple, possessing.

Let us not doubt that there is purpose in this war which fills the whole earth. If it were a meaningless clashing of armies in the night then would earth be a veritable mad-house and all of us stampeding animals caught in the meshes of a fate which grinds human life to dust and rules to breed another

race, soon also to die in another generation's toast to Mars.

Senseless words are these! Mere dribble! For there is purpose in this global war—and a purpose which the best minds of men can but dimly see. War has two sides to it, that of the human equation and that of the divine. On the human side war is seen to be the result of man's breakdown as he seeks to erect an immoral world upon the foundation of God's moral universe.

From the divine side war is the price that God pays to redeem a world from self-destruction. War is God weeping; God healing; God mending; God teaching; God saving his world from itself. I see, then, back of earth's battle a greater battle, the struggle of the universe as it attempts to teach men that progress and abundant living can come only when men are rallied around such a cause as "God's Kingdom First."

III—Red. The service flag shows forth a third color, a color which stains and dyes it, and gives it a blazing hue. It is red, the color of blood, and tells us of the third meaning of the flag, namely, price.

War is waged at a terrible price to both men and God. Men pay the price of broken bodies; blood, sweat and tears. They pay the awful cost of loneliness; fear; separation; heartache; imprisonment; hunger; thirst; fatigue. Oft are they lost at sea or stranded in some deserted spot to go it alone. Oft times, too, death is the price paid. In the air; on the sea; under the sea; on battle ground; in the trenches; in a first aid shelter; or on a hospital bed death comes, and the sailor and soldier rest from battle and take up other "stations." War exacts a terrible toll!

But God suffers, too, never forget that. We have our cemeteries with row after row of white crosses. The Father, too, knows the meaning of a cross. The background of this flag and the eternal background of the price of war is the price God pays for man's evil and foolish ways.

God had a Son who faced the armies of sin all alone, and who was killed by being crucified on a cross. Red flowed his blood, too, from the cross—the price which God paid for man's redemption from sin. We see man's blood flowing as a river in this war and it makes us shudder. We see Christ's blood flowing as a mighty stream and it brings us to our knees confessing,

"Love so amazing, so divine,

\*This is an address given by Mr. Bouldin in the church of which he is the pastor, the Trinity Evangelical Church, Sterling, Illinois.



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What does Pfc., Corporal, Sergeant, Lieutenant, Colonel Major, General or Commander-in-Chief mean in comparison to the rank of those who are assigned to duty, not overseas, but over earth?

Some weeks ago we read the words which a London minister wrote after the death of his son, who was killed while on service as a pilot officer with the R. A. F. Thus did that father write to other gold star parents:

"You know your own loss. There is a hole in your home and your heart. God help you. But do not talk of waste. For death is not the end. Life goes on. I never felt so certain of it as when I stood at my son's grave. The boy has higher flights to reach; a fuller life to live. He is more alive now than when he was here. He is seeing more, knowing more, and enjoying more. And if you show yourself worthy to do so, you will meet him again—some day, please God."

This is the message of the gold star: Advance in rank; step forward and higher and get your new stripes! They are not lost or missing who "die in the Lord." They are with him. What an honor! What a promotion!

**CHAPLAINS FOR WAR WORKERS**

Baltimore, Maryland—Nine Protestant denominations, with the cooperation of seven others, are providing twenty-two chaplains and women workers to bring Christian education and ministration to 70,000 war workers and families in twenty-two housing projects in Baltimore and other war communities in Maryland it was announced here at the annual meeting of the Council of Churches and Christian Education of Maryland and Delaware.

**Twelve Sermons**

(From page 49)

lives in God, and not in his belief."

But to put the matter that way is to throw dust in our eyes. To be sure correct beliefs never got a man into heaven. Salvation consists in a vital relationship to Christ—to know him, to love him, to serve him, to live him. But all this is beside the point for our present purposes. Our hope is not only to get a man into heaven, but to deliver him from a lot of muddle-headed thinking while he is here on earth. The trouble today is that a lot of Christians are walking around with a head all jumbled inside. They have Christian, pagan, nihilistic, pantheistic and atheistic ideas sitting side by side, bundled together in a sort of purple haze. My plea is that we must recover the historic doctrines of Christendom, expressed in terms of today's milieu. A body of solid Christian doctrine should be given the people, not with the believe-it-or-be-damned attitude, but to support them with a yardstick by which they can measure the error of a lot of current claptrap that oozes from our magazines and radios.

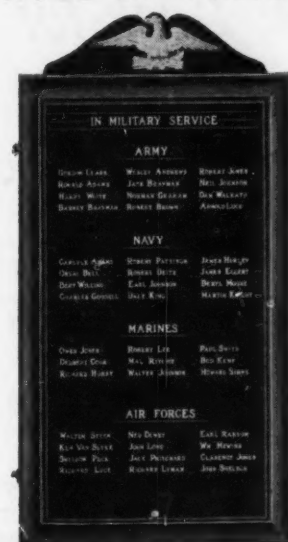
**FAVORS ADMITTING WOMEN TO ELDERSHIP**

London (by cable)—The Presbytery of Dumfries has decided in favor of admitting women to the leadership of the Church of Scotland. Other presbyteries are also considering a similar step.

If all the Scottish presbyteries were in favor, the General Assembly would still have to consider the proposal. If blanket permission were given by the General Assembly, it would be up to the Kirk session of each parish to make the final decision.

Since the first of the year, a report stated, 35,128 men in the armed forces have been given week-end accommodations in nine Baltimore churches and service women in three; 35,000 Sunday breakfasts were provided, and 45,000 service men were entertained at church parties and clubs.

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# The Light of the World

*A Candlelighting Service by Wanda R. McClellan*

THE altar should have on it a large picture of Jesus, preferably, Sallman's Head of Christ. At one side of picture place a single candle holder for the taper the first light bearer brings in. At the other side there should be a seven-branched candelabra. This would be better if the holders were all on the same level, or slanting upward, rather than high in the middle.

*Organ Prelude:* "Fairest Lord Jesus." During the prelude the first and second readers come down aisles to either side of altar.

*First Reader:* The people that walked in darkness have seen a great light. They that dwelt in the land of shadow upon them hath the light shined.

*Second Reader:* In the beginning was the Word, and the Word was with God, and the Word was God. In him was life and the life was the light of men.

*First Reader:* That was the true light which lighteth every man that cometh into the world.

*First Bearer:* (Comes down the aisle carrying a long lighted white taper. She places it in the single candlestick.) And the light shined in darkness and the darkness comprehended it not. (Takes place beside first reader).

*Second Reader:* As many as received him, to them gave he the power to become the sons of God.

*Solo:* "We Would See Jesus."

*First Reader:* As of old the Greeks came to Philip, saying, "We would see Jesus," so tonight we would see him as the light of the world in portraits ever old, yet ever new.

*Second Bearer:* (Comes from left carrying violet candle, while organ plays "Ninety and Nine.") I bring the violet ray of the light to show our Lord as the Good Shepherd. (Places Candle.) O God, make me able to portray the love, understanding and sympathy for others as he taught, when he said, "I am the good shepherd and know my sheep."

*Third Bearer:* (Comes from left with purple candle, while organ plays, "Fairest Lord Jesus.") I bring the purple ray of the light to show our Lord as the Son of the Father—a royal Son, gladly proclaiming, "I and my Father are one." (Places candle.) O God, make me able to claim through him my heritage as thy son.

*Fourth Bearer:* (Comes from left

with blue candle, while organ plays, "I Would Be True.") I bring the blue rays of the light to show our Lord as the Truth. (Places candle.) O God, make me able to live so near the Master that I shall have an ever growing conception of all truth.

*Fifth Bearer:* (Comes from right with green candle, while organ plays, "Fairest Lord Jesus.") I bring the green ray of the light to show our Lord as the Living Water, who, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst," promised fulfillment of life's deepest desires. (Places candle.) O God, make me able to drink so deeply of the living water that I shall thirst no more.

*Sixth Bearer:* (Comes from right with yellow candle, while organ plays "Fairest Lord Jesus.") I bring the yellow ray of the light to show our Lord as the Life. Even as the sun's yellow rays give life and health, so Jesus said, "I am come that ye might have life and have it more abundantly. (Places candle.) O God, make me able to live the abundant life.

*Seventh Bearer:* (Comes from right with rose candle, while organ plays "O Master Let Me Walk With Thee.") I bring the rose ray of the light to show our Lord as the way—a way made light by his life, yet ever mingled with the darker hues of sacrifice. (Places candle.) O God, make me able to walk in the way as he walked—the way of self denial, and yet the way of joy.

*Eighth Bearer:* (Comes from right with red candle, while organ plays. "In the Cross of Christ I Glory.") I bring the red ray of the light to show our Lord as the Savior of men. He who said, "Greater love hath no man than this, that a man lay down his life for his friends," pointed the way of martyrdom and suffering through the ages. (Places candle.) O God, make me able to lose my life to find it in sacrificial service.

*Hymn:* "Are Ye Able," first and fourth stanzas. (Solo voice sings stanzas, and congregation responds with chorus.)

*Prayer:* Pastor.

## A Wartime Devotional Guide

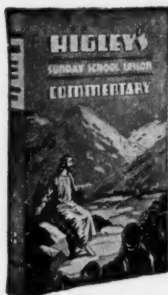
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P. O. Box 2398 Also Chicago**LONDON'S CITY TEMPLE TO BE REBUILT**

London (by cable)—Plans for rebuilding City Temple as a Free church cathedral have been made public here. Among the innovations will be the erection of a children's psychological clinic and a hospitality club.

Situated in Holburn, the Temple—only Free church in the City of London—was destroyed by bombs in May, 1942. A sum of 10,000 pounds has already been raised for its reconstruction, but 100,000 pounds will be needed to complete the cathedral.

The Rev. Leslie Weatherhead, minister of City Temple, was baptized by a Presbyterian, trained as a Methodist, and preaches to Congregationalists, while enjoying the wartime hospitality of the Anglican church in Holburn.

**HOPES BIBLES ARE NOT USED**

Mare Island, California—A Navy chaplain recently amazed a visitor at his office by handing him a copy of a New Testament with the remark, "Here is a Bible which we literally hope will never be read."

"Do you mean," the visitor asked, "that you really give away Bibles which you do not want people to read? Why, then do you give them away?"

The chaplain explained that the book was one of the thousands of New Testaments which are enclosed in waterproof containers for use on life-rafts.

"After the Rickenbacker party's experience on the life-rafts," said the chaplain, "The American Bible Society offered to supply these Testaments to Navy ships. Hundreds have been sent to this office to be placed on vessels. We sincerely hope that this Bible will never be used, but we do want it there in case some one in the future is forced to climb onto a life-raft."

**WIFE OF BISHOP SPEAKS IN ST. PAUL'S**

London (by cable)—For the first time in its history, a woman has been permitted to speak in St. Paul's Cathedral. The honor is claimed by Mrs. Geoffrey Francis Fisher, wife of the Bishop of London, who gave a lecture in the cathedral crypt on "Do Parents Count."

Mrs. Fisher advocated a long-term policy of education for parenthood and an immediate policy to help parents, including young men and women coming back from the war.

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## Editorials

(From page 7)

haps, they are just too tired to get the children and themselves ready for church. So they stay home.

But incomes are up. People have money. A wise church can place in the hands of these families a mailing envelope with the suggestion that their contributions be mailed to the church each week or each month. If manpower were available it would be well to have collectors call for the gifts. But that is hardly practicable in these days. The next best thing is a mail plan.

Keep up the every member giving by using the mail to get in the money. Use this plan advisedly. It will be necessary to prepare letters and supply suitable mailing envelopes with the address of the church. If you let the letters of explanation get in the hands of some of the faithful attendants they may be encouraged to, also, stay away from church and try the mail. So execute the plan carefully.

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